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A
Harmony of the Gospels
FOR HISTORICAL STUDY

By William Stevenson and Burton Stevenson

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A
HARMONY OF THE GOSPELS
FOR HISTORICAL STUDY

AN ANALYTICAL SYNOPSIS OF THE FOUR GOSPELS

BY

WM. ARNOLD STEVENS

Professor of New Testament Interpretation in the Rochester Theological Seminary

AND

ERNEST DEWITT BURTON

Professor of New Testament Interpretation in the University of Chicago

TWELFTH EDITION, REVISED



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PREFACE TO THE FIRST EDITION.

THIS Harmony, like the small Outline Handbook of the Life of Christ which preceded it, is intended to promote and facilitate the historical study of the gospels. The Life of Christ is now engaging the attention of Biblical scholars to a remarkable degree. In the decades that followed the publication of Strauss's Life of Jesus in 1835 the literature of the subject was chiefly controversial. An apologetic motive was manifestly dominant in the powerful works of Neander, Ebrard, and Lange. At present it is the subject itself that commands attention. There is a deepening conviction that in Biblical science, and indeed in Christian theology as a whole, the study of the Life of Christ should be made primary and central. Books upon the subject are increasing in number. But it is to be remembered that the principal textbook is the fourfold gospel. The study of the Life of Christ is primarily the historical study of the four gospels, which implies the tracing of the events they narrate in their chronological sequence and in their organic connection. For this purpose a constant comparison of the four narratives is necessary, and a synopsis or harmony becomes in the very nature of the case indispensable.

In accordance with current usage we have used the title "Harmony," although, as frequently happens with technical terms, it is likely to convey to the general reader a sense not intended. To some it may perhaps require explanation that the proper object of a harmony of the gospels is not to harmonize them, if by that is meant bringing them into agreement. It is simply an arrangement by which the corresponding parts of different documents may be brought together before the eye and compared—a method not peculiar to Biblical study, but familiar to all students of literary and historical documents.

Accordingly we have made no attempt to harmonize what is not harmonious, but simply to exhibit the facts. Whatever discrepancies the four narratives contain, we have preferred to let the printed page display them

PREFACE TO THE FIRST EDITION

equally with the agreements, rather than adopt an arrangement or a dissection which should withdraw them from view. Wherein the four writers differ, and how they differ, is precisely what the intelligent reader wishes to know; eventually he comes to value their writings even more for their differences than for their verbally exact agreements.

Still it is not to be forgotten that thus far every effort to accentuate their disagreement has only strengthened the impression of their concord as historical documents. The most powerful of all arguments for the substantial truthfulness of the witnessing evangelists is to be found in the self-consistency and verisimilitude of the history, when exhibited in a harmony constructed according to the principles indicated in this preface. If, after a century of modern criticism of the gospels, it is found that, despite all differences, the four mutually supplement and mutually interpret one another, so that from their complex combination there emerges *one* narrative, outlining a distinct historical figure, and producing upon the mind an irresistible impression of reality, it is difficult to imagine a more convincing attestation of the records on which the Christian church bases its faith in the person and work of its Founder than is furnished by this very fact.

If it be asked what distinctive features the present Harmony possesses to justify the adding of another to the already long list of books of this general class, the answer must be found, if at all, in the following three characteristics, which have been partly indicated above: (1) It is planned with special reference to the historical study of the gospels, rather than to the minute verbal comparison of parallel sections. (2) It endeavors, while exhibiting the parallelism of the gospels, paragraph by paragraph, at the same time to preserve, as far as is consistent with this endeavor, the structure and peculiarities of the several gospels; aiming not to indicate the solution of all harmonistic problems, but, as far as is possible consistently with the construction of a harmony at all, to leave all these problems where the gospels themselves leave them. (3) It is designed to render special assistance in the study of Christ's discourses and sayings, and this both in respect to the individual unity of the reports of them, and in respect to the parallelism of these reports one with another.

PREFACE TO THE FIRST EDITION

We have spoken of certain new features of the book as marking its individuality, and in a measure justifying its appearance. We do not, however, forget that in every true book it is the old that is best. If a correct historical combination of the gospels is approximately possible today, it is because Christian scholarship, from Tatian's Diatessaron down, has contributed toward its production. We have sought to use all accessible helps, ancient and modern. Our greatest debt to contemporary works of similar purpose with our own is, first, to the *Harmony* of Edward Robinson, and, next, to the *Life of Our Lord* by Samuel J. Andrews, a work into which has gone a lifetime of scholarly research, and to which all students of the *Life of Christ* are under large obligation. Equally great is our debt, though of a different kind, to the two volumes of Westcott and Hort's *Greek New Testament*, particularly for the light they have thrown on the textual character and structural peculiarities of the gospel histories. Nor can we fail to acknowledge, though without singling out individual names, our indebtedness to those scholars who have labored in the solution of the intricate question known as the synoptic problem. So intimate is the relation between this problem and that of the harmony that the two must almost of necessity be carried toward their final solution together. To Rev. Erastus Blakeslee of Boston is due the acknowledgment that but for his suggestion and urgency we should scarcely have undertaken the publication of this result of our study of the gospel history at this time, and that in the perfecting of the nomenclature of the *Analytical Outline*, particularly of the chapter-divisions, we are indebted to him for valuable suggestions.

In so far as the present work shall contribute to the right understanding of the relations of the gospels to one another, and more especially to a right apprehension of the life and teachings of our Lord Jesus Christ, the object in view in its preparation will have been attained.

WM. ARNOLD STEVENS.
ERNEST D. BURTON.

CHRISTMAS, ANNO DOMINI 1893.

PREFACE TO THE THIRD EDITION.

THE present edition represents a thorough revision, and is printed from new plates. The book has, however, undergone no radical change in form or character. The alterations are chiefly due to a more thorough application of the principles in accordance with which the first edition was constructed. We have from the beginning regarded it as our fundamental task to exhibit the testimony of the evangelists themselves. Our object has been, not by ingenuity to devise an order of events seemingly more probable than that of the evangelists, but with the utmost possible fidelity, consistently with the construction of a harmony at all, to present the history as they narrate it, both in matter and order. Without assuming that this order is for Biblical science a finality, we yet recognize that it must be the basis of any effort to reproduce the chronological order of the events in the life of Jesus, holding as we do that the gospel narratives are not mere collections of detached reminiscences, but are rather material from which the sequences of history are approximately recoverable.

While seeking to apply the principle above stated even more consistently and thoroughly than in the first edition, we have also endeavored to avoid unnecessary changes, having regard to those studies in the *Life of Christ* which have been based on the first edition of the *Harmony*.

The number and order of sections remain unchanged.

A change affecting the content of sections 29, 30 was made in the revised edition of 1902. Changes of a similar character have in this edition been made in sections 52, 55, 87, 94.

Changes of title have been made in sections 94, 95, 127.

A slight rearrangement of paragraphs has been made in section 133, the *Last Supper*.

In three instances, affecting six sections (27, 36, 55, 62, 94, 121), narratives similar to those constituting the proper content of the section, but

PREFACE TO THE THIRD EDITION

assigned to a different position by the evangelist recording them, have been printed in parallel columns, being set in smaller type and inclosed in brackets to indicate that they are presented at this point for purposes of comparison only.

The list of the Repeated Sayings of Christ has been still further enlarged. In a few cases we have availed ourselves of a blank space in one of the columns of the page to print certain of the longer of these sayings in a form more convenient for their detailed comparison.

A third margin has been added to the page, showing the renderings adopted in the text of the American Revised Version of 1901.

In the interest of simplicity, a slight change has been made in the use of brackets.

Fuller explanation of all these matters will be found in Appendix I in connection with the detailed statement of the principles and methods followed in the construction of the Harmony, which in the first edition was included in the Preface.

The material which, originally appearing in the "Handbook of the Life of Christ," no longer in print, was transferred to this book in the revised edition of 1902, is retained in the present edition, constituting Appendices IV, V, VI.

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PRINCIPAL DIVISIONS OF THE HARMONY.

PART I.—THE THIRTY YEARS OF PRIVATE LIFE: From the Birth of Jesus until the Coming of John the Baptist.

PART II.—THE OPENING EVENTS OF CHRIST'S MINISTRY: From the Coming of John the Baptist until the Public Appearance of Jesus in Jerusalem.

PART III.—THE EARLY JUDEAN MINISTRY: From the Public Appearance of Jesus in Jerusalem until his Return to Galilee.

PART IV.—FIRST PERIOD OF THE GALILEAN MINISTRY: From the Return to Galilee [until the Choosing of the Twelve] *thru the mission near a point at Jerusalem.*

PART V.—SECOND PERIOD OF THE GALILEAN MINISTRY: From the Choosing of the Twelve until the Withdrawal into Northern Galilee. *from near Sea of Galilee.*

PART VI.—THIRD PERIOD OF THE GALILEAN MINISTRY: From the Withdrawal into Northern Galilee until the Final Departure for Jerusalem.

PART VII.—THE PEREAN MINISTRY: From the Final Departure from Galilee until the Final Arrival in Jerusalem.

PART VIII.—THE PASSION WEEK: From the Final Arrival in Jerusalem until the Resurrection.

PART IX.—THE FORTY DAYS: From the Resurrection to the Ascension.

ANALYTICAL OUTLINE OF THE FOUR GOSPELS.

ARRANGED IN PARTS, CHAPTERS, AND SECTIONS.*

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

FROM THE BIRTH OF JESUS UNTIL THE COMING OF JOHN THE BAPTIST.

Chapter I. Introductory.

SECTION.

- | | |
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| 1. Prologue of John's gospel. | |
| 2. Preface of Luke's gospel. | Jo. 1:1-18. |
| 3. The two genealogies. | Lu. 1:1-4. |
| Mt. 1:1-17. | Lu. 3:23-38. |

Chapter II. The Annunciations.

- | | |
|--|--------------|
| 4. Birth of John the Baptist promised. | |
| 5. The annunciation to Mary. | Lu. 1:5-25. |
| 6. The annunciation to Joseph. | Lu. 1:26-38. |
| Mt. 1:18-25. | |
| 7. Mary's visit to Elisabeth. | |
| | Lu. 1:39-56. |

Chapter III. Birth of John the Baptist and of Jesus.

- | | |
|-----------------------------------|--------------|
| 8. Birth of John the Baptist. | |
| 9. Birth of Jesus the Christ. | Lu. 1:57-80. |
| 'Mt. 1:18-25.' | Lu. 2:1-7. |
| 10. The angels and the shepherds. | |
| | Lu. 2:8-20. |

*For the use of brackets and half brackets see Appendix I.

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Chapter IV. The Infancy of Jesus.

SECTION.

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| 11. The circumcision. | Lu. 2: 21. |
| 12. The presentation in the temple. | Lu. 2: 22-39. |
| 13. The Wise-men from the East.
Mt. 2: 1-12. | |
| 14. The flight into Egypt and return to Nazareth.
Mt. 2: 13-23. | |

Chapter V. Jesus' Life in Nazareth.

- | | |
|---|-----------------|
| 15. Childhood at Nazareth.
'Mt. 2: 23.' | Lu. 2: '39' 40. |
| 16. Visit to Jerusalem when twelve years old. | Lu. 2: 41-50. |
| 17. Eighteen years at Nazareth. | Lu. 2: 51, 52. |

PART II.

THE OPENING EVENTS OF CHRIST'S MINISTRY.

**FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS
IN JERUSALEM.**

Chapter VI. The Beginnings of the Gospel.

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| 18. The ministry of John the Baptist.
Mt. 3: 1-12. | Mt. 1: 1-8. | Lu. 3: 1-20. |
| 19. The baptism of Jesus.
Mt. 3: 13-17. | Mt. 1: 9-11. | Lu. 3: 21, 22 '23a' |
| 20. The temptation in the wilderness.
Mt. 4: 1-11. | Mt. 1: 12, 13. | Lu. 4: 1-13. |

Chapter VII. The Beginnings of Faith.

- | | |
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| 21. John's testimony before the priests and Levites. | Jo. 1: 19-23. |
| 22. Jesus the Lamb of God. | Jo. 1: 29-34. |

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| 23. The first three disciples. | Jo. 1:35-42. |
| 24. Philip and Nathanael. | Jo. 1:43-51. |
| 25. The first miracle: water made wine | Jo. 2:1-11. |
| 26. Sojourn in Capernaum. | Jo. 2:12 |

PART III.

THE EARLY JUDEAN MINISTRY.

**FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN
TO GALILEE.**

Chapter VIII. The Beginnings of Christ's Work in Jerusalem.

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Chapter IX. Period of Preaching and Baptizing in Judea.

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FIRST PERIOD OF THE GALILEAN MINISTRY.

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| 34. The beginning of Christ's Galilean ministry. | | | |
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| 35. The nobleman's son. | | | Jo. 4:46-54. |
| 36. First rejection at Nazareth. | | Lu. 4:16-30. | |
| 37. Removal to Capernaum. | | | |
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Chapter XII. Call of the Four, and the First Preaching Tour.

- | | | | |
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| 38. The call of the Four. | | | |
| Mt. 4:18-22. | Mk. 1:16-20. | Lu. 5:1-11. | |
| 39. A day of miracles in Capernaum. | | | |
| Mt. 8:14-17. | Mk. 1:21-34. | Lu. 4:31-41. | |
| 40. First preaching tour in Galilee. | | | |
| 'Mt. 4:23.' | Mk. 1:35-45. | Lu. 4:42-44. | |
| Mt. 8:[1] 2-4 | | Lu. 5:12-16. | |

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| 42. The call of Matthew. | | | |
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| 43. The question about fasting. | | | |
| Mt. 9:14-17. | Mk. 2:18-22. | Lu. 5:33-39. | |
| 44. The infirm man at the pool of Bethesda. | | | Jo., chap. 5. |
| 45. The disciples plucking grain. | | | |
| Mt. 12:1-8. | Mk. 2:23-28. | Lu. 6:1-5. | |
| 46. The man with the withered hand. | | | |
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FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE

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48. The choosing of the Twelve.
'Mt. 10: 2-4.' Mk. 3: 13-19a. Lu. 6: 12-19.
49. The sermon on the mount.
Mt., chaps. 5, 6, 7, '8: 1'. Lu. 6: 20-49.

Chapter XV. The Second Preaching Tour.

50. The centurion's servant.
Mt. 8: 5-13. Lu. 7: 1-10.
51. The raising of the widow's son at Nain.
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52. John the Baptist's last message.
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53. Anointing of Jesus in the house of Simon the Pharisee.
Lu. 7: 36-50.
54. Christ's companions on his second preaching tour.
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55. Warnings to the scribes and Pharisees: "an eternal sin."
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56. The true kindred of Christ.
Mt. 12: 46-50. Mk. 3: 31-35. Lu. 8: 19-21.
57. The parables by the sea.
Mt. 13: 1-53. Mk. 4: 1-34. Lu. 8: 4-18.

Chapter XVII. A Day of Miracles by the Sea of Galilee.

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Mt. 9: 18-26. Mk. 5: 21-43. Lu. 8: 40-56.
61. The two blind men, and the dumb demoniac.
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Chapter XIX. The Crisis at Capernaum.

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67. Jesus walking on the water.
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THIRD PERIOD OF THE GALILEAN MINISTRY.

**FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE
FOR JERUSALEM.**

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73. The Pharisees and Sadducees demanding a sign from heaven.

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74. The blind man near Bethsaida.

Mk. 8: 22-26.

Chapter XXII. The Second Northern Journey for Retirement.

75. Peter's confession.

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76. Christ foretells his death and resurrection.

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77. The transfiguration.

Mr. 17: 1-13. Mk. 9: 2-13. Lu. 9: 28-36.

78. The demoniac boy.

Mr. 17: 14-20. Mk. 9: 14-29. Lu. 9: 37-43a.

79. Christ again foretells his death and resurrection.

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81. Discourse on humility and forgiveness.

Mr., chap. 18. Mk. 9: 33-50. Lu. 9: 46-50.

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82. Christ at the feast of tabernacles.

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83. The woman taken in adultery.

Jo. 7: 53-8: 11.

84. Discourse on the Light of the World.

Jo. 8: 12-30.

85. Discourse on spiritual freedom.

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Mk. 10: 1.

Lu. 9: 51-62.

Mt. 8: [18] 19-22.

87. The mission of the Seventy.

Lu. 10: 1-24.

88. The good Samaritan.

Lu. 10: 25-37.

89. The visit to Martha and Mary.

Lu. 10: 38-42.

90. Healing of the man born blind.

Jo., chap. 9.

91. The Good Shepherd.

Jo. 10: 1-31.

92. Christ at the feast of dedication.

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94. Discourses against the Pharisees.

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99. Reply to the warning against Herod.

Lu. 13: 31-35.

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106. The withdrawal to Ephraim. Jo. 11: 47-54.

Chapter XXVII. From the Withdrawal to Ephraim until the Final Arrival in Jerusalem.

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109. The Pharisee and the publican. Lv. 18: 9-14.
110. Concerning divorce.
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111. Christ blessing little children.
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Mt. 19: 16-20: 16. Mk. 10: 17-31. Lv. 18: 18-30.
113. Christ foretells his crucifixion.
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114. Ambition of James and John.
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NOTE.—The following verses of the Version of 1611, being omitted from the Revised Version of 1881, are not contained in the Harmony: Matt. 17:21; 18:11; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4.

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

FROM THE BIRTH OF JESUS UNTIL THE COMING OF JOHN THE BAPTIST.

To show Christ's power, grace

§1. PROLOGUE OF JOHN'S GOSPEL.

JOHN 1:1-18.

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made ¹by¹ him; and without him ²was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness ³apprehended it not. 6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but *came* that he might bear witness of the light. 9 ⁴There was the true light, *even the light* which lighteth ⁵every man, coming into the world. 10 He was in the world, and the world was made ¹by¹ him, and the world knew him not. 11 He came unto ⁶his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: 13 which ⁷were ⁷born, not of ⁸blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and ⁹dwelt among us (and we beheld his glory, glory as of ¹⁰the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, ¹¹This was he of whom I said, He that cometh after me is become before me: for he was ¹²before me. 16 For of his fulness we all received, and grace for grace. 17 For the law was given ¹by¹ Moses; grace and truth came ¹by¹ Jesus Christ. 18 No man hath seen God at any time; ¹³the only begotten Son, which ¹⁴is in the bosom of the Father, he hath declared *him*.

§2. PREFACE OF LUKE'S GOSPEL.

To make a person believe LUKE 1:1-4.

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been ¹⁴fulfilled among us, 2 even as they delivered them unto us, which ¹⁵from the beginning were eyewitnesses and ministers of the word, 3 it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; 4 that thou mightest know the certainty concerning the ¹⁶things ¹⁷wherein thou wast instructed. (+ §4)

REV. mg.: ¹Or, through ²Or, was not anything made. That which hath been made was life in him; and the life do. ³Or, overcame. See ch. xii. 35 (Gr.). ⁴Or, The true light, which lighteth every man, was coming ⁵Or, every man as he cometh ⁶Gr. his own things. ⁷Or, begotten ⁸Gr. bloods. ⁹Gr. tabernacled. ¹⁰Or, an only begotten from a father ¹¹Some ancient authorities read (this was he that said). ¹²Gr. first in regard of me. ¹³Many very ancient authorities read God only begotten. ¹⁴Or, fully established ¹⁵Gr. words. ¹⁶Or, which thou wast taught by word of mouth

REV. int.: ¹through ²who

§ 3. THE TWO GENEALOGIES.

MATT. 1:1-17.

1 ¹The book of the ²generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac;
and Isaac begat Jacob;
and Jacob begat Judah and his brethren;
3 and Judah begat Perez and Zerah of Tamar;
and Perez begat Hezron;
and Hezron begat ⁴Ram;
4 and ⁵Ram begat Amminadab;
and Amminadab begat Nahshon;
and Nahshon begat Salmon;
5 and Salmon begat Boaz of Rahab;
and Boaz begat Obed of Ruth;
and Obed begat Jesse;
6 and Jesse begat David the king.

And David begat Solomon of her *that had been the wife* of Uriah;
7 and Solomon begat Rehoboam;
and Rehoboam begat Abijah;
and Abijah begat ⁸Asa;
8 and ⁹Asa begat Jehoshaphat;
and Jehoshaphat begat Joram;
and Joram begat Uzziah;
9 And Uzziah begat Jotham;
and Jotham begat Ahaz;
and Ahaz begat Hezekiah;
10 and Hezekiah begat Manasseh;
and Manasseh begat ¹¹Amon;
and ¹²Amon begat Josiah;

LUKE 3:23-38.

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli,
24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias,
25 the son of Amos, the son of Nahum, the son of Esi, the son of Naggai,
26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,
27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of ²⁸Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,
29 the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,
30 the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim,
31 the son of Melea, the son of Menna, the son of Mattatha,

ERV. mg.: ¹ Or, The genealogy of Jesus Christ
Shealtiel.

² Or, birth: as in ver. 18.

³ Or, Aram.

⁴ Or, Joseph.

⁵ Or, Amos.

⁶ Or,

MATT. 1.

11 and Josiah begat Jechoniah and his brethren, at the time of the ¹carrying away to Babylon.

12 And after the ¹carrying away to Babylon, Jechoniah begat ²Shealtiel; and ²Shealtiel begat Zerubabel;

13 and Zerubbabel begat Abiud;

and Abiud begat Eliakim;

and Eliakim begat Azor;

14 and Azor begat Sadoc;

and Sadoc begat Achim;

and Achim begat Eliud;

15 and Eliud begat Eleazar;

and Eleazar begat Matthan;

and Matthan begat Jacob;

16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the ¹carrying away to Babylon fourteen generations; and from the ¹carrying away to Babylon unto the Christ fourteen generations.

LUKE 3.

the son of Nathan,

the son of David,

32 the son of Jesse,

the son of Obed,

the son of Boaz,

the son of ³Salmon,

the son of Nahshon,

33 the son of Amminadab,

⁴the son of ⁵Arni,

the son of Hezron,

the son of Perez,

the son of Judah,

34 the son of Jacob,

the son of Isaac,

the son of Abraham,

the son of Terah,

the son of Nahor,

35 the son of Serug,

the son of Reu,

the son of Peleg,

the son of Eber,

the son of Shelah,

36 the son of Cainan,

the son of Arphaxad,

the son of Shem,

the son of Noah,

the son of Lamech,

37 the son of Methuselah,

the son of Enoch,

the son of Jared,

the son of Mahalaleel,

the son of Cainan,

38 the son of Enos,

the son of Seth,

the son of Adam,

the son of God. (+ § 20)

§ 4. BIRTH OF JOHN THE BAPTIST PROMISED.

LUKE 1: 5-26.

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now ⁶well stricken in years.

REV. mg.: ¹ Or, removal to Babylon. ² Or, Salathiel. ³ Some ancient authorities write *Salu*. ⁴ Many ancient authorities insert the son of *Adin*: and one writes *Adin* for *Amminadab*. ⁵ Some ancient authorities write *Arani*. ⁶ Or, advanced in their days.

LUKE 1.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the ¹temple of the Lord and burn incense. 10 And the whole multitude of the people were praying without at the hour of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw him, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor ²strong drink; and he shall be filled with the ³Holy Ghost¹, even from his mother's womb. 16 And many of the children of Israel shall be turn unto the Lord their God. 17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. 18 And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled while he tarried in the ¹temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the ¹temple: and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

Customs. THE ANNUNCIATION TO MARY.

LUKE 1: 26-38.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And he came in unto her, and said, Hail, thou that art ¹highly favoured, the Lord is with ²thee. 29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her, Fear not, Mary: for thou hast found ³favour with God. 31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob ⁴for ever; and of his kingdom there shall be no end. 34 And Mary said unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost¹ shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also ⁵that which ⁶is to be ⁷born shall be called holy, the Son of God². 36 And

REV. mg.: ¹ Or, sanctuary. ² Or, sheera. ³ Or, Holy Spirit: and so throughout this book. ⁴ Some ancient authorities read come nigh before his face. ⁵ Or, advanced in her days. ⁶ Or, at his tarrying. ⁷ Or, endued with grace. ⁸ Many ancient authorities add blessed art thou among women. See ver. 42. ⁹ Or, grace. ¹⁰ Or, unto the ages. ¹¹ Or, the holy thing which is to be born shall be called the Son of God. ¹² Or, is begotten. ¹³ Some ancient authorities add of thee.

REV. int.: ¹ Holy Spirit. ² Holy thing which is begotten shall be called the Son of God.

LUKE 1.

behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that ¹was called barren. 37 For no word from God shall be void of power. 38 And Mary said, Behold, the ²handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

§6. THE ANNUNCIATION TO JOSEPH.

MATT. 1:18-25.

18 Now the ³birth ⁴of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the ⁵Holy Ghost¹. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is ⁶conceived in her is of the Holy Ghost¹. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son, ⁷Isaiah 7:14 And they shall call his name ⁸Immanuel; which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 and knew her not till she had brought forth a son: and he called his name JESUS.

§7. MARY'S VISIT TO ELISABETH.

LUKE 1:39-56.

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah; 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost¹; 42 and she lifted up her voice with a loud cry, and said, Blessed ⁹art thou among women, and blessed ¹⁰is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come unto me? 44 For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. 45 And blessed ¹¹is she that ¹²believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. 46 And Mary said,

My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath looked upon the low estate of his ¹³handmaiden²:

For behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things;

And holy is his name.

50 And his mercy is unto generations and generations

On them that fear him.

ERV. mg.: ¹ Or, ^{is} ² Gr. bondmaid. ³ Or. generation: as in ver. 1. ⁴ Some ancient authorities read of the Christ. ⁵ Or, Holy Spirit: and so throughout this book. ⁶ Gr. begotten. ⁷ Gr. Emmanuel. ⁸ Or, believed that there shall be ⁹ Gr. bondmaiden.

ABV. text.: ¹ Holy Spirit ² handmaid

LUKE 1.

- 51 He hath shewed strength with his arm;
He hath scattered the proud ¹ in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen ¹ Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.
56 And Mary abode with her about three months, and returned unto her house.

§8. BIRTH OF JOHN THE BAPTIST.

LUKE 1: 57-80.

John born 57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

- Birth* 67 And his father Zacharias was filled with the Holy Ghost², and prophesied, saying,
68 Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets which³ have been since the world began⁴),
71 Salvation from our enemies, and from the hand of all that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our days.
76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;

REV. mg.: ¹ Or, byREV. text: ¹ given help to ² Holy Spirit ³ that ⁴ from of old

LUKE 1.

77 To give knowledge of salvation unto his people

In the remission of their sins,

78 Because of the 'tender mercy of our God,

'Whereby the dayspring from on high 'shall visit us,

79 To shine upon them that sit in darkness and the shadow of death;

To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

*John in
deserts.*

§9. BIRTH OF JESUS THE CHRIST.

'MATT. 1:18-25.'

'18 Now the 'birth 'of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the 'Holy Ghost'. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is 'conceived in her is of the Holy Ghost'. 21 And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, 23 Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name 'Immanuel;

LUKE 2:1-7.

1 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all 'the world should be enrolled. 2 This was the first enrolment made when Quirinius was governor of Syria. 3 And all went to enrol themselves, every one to his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to enrol himself with Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

*Joseph
'or Mary
go up to
Bethlehem
& to take
Census

Mary
bears
Jesus
in manger*

REV. mg.: 'Or, heart of mercy 'Or, Wherein 'Many ancient authorities read hath visited us. 'Or, generation: as in ver. 1. 'Some ancient authorities read of the Christ. 'Or, Holy Spirit: and so throughout this book. 'Gr. begotten. 'Gr. Emmanuel. 'Gr. the inhabited earth.

REV. mg.: 'Holy Spirit

[MATT. 1.]

which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 and knew her not till she had brought forth a son : and he called his name JESUS.' (§6)

§ 10. THE ANGELS AND THE SHEPHERDS.

LUKE 2 : 8-20.

Angels appear to shepherds
 8 And there were shepherds in the same country abiding in the field, and keeping ¹ watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them : and they were sore afraid. 10 And the angel said unto them, Be not afraid ; for behold, I bring you good tidings of great joy which shall be to all the people : 11 for there is born to you this day in the city of David a Saviour, which ¹ is ² Christ the Lord. 12 And this ³ is the sign unto you : Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth ⁴ peace among ⁴ men in whom he is well pleased.

They go
 15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this ⁵ thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these ⁶ sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things they had heard and seen, even as it was spoken unto them.

§ 11. THE CIRCUMCISION.

LUKE 2 : 21.

21 And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

§ 12. THE PRESENTATION IN THE TEMPLE.

LUKE 2 : 22-39.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), 24 and to

REV. mg. : ¹ Or, night-watches ² Or, Anointed Lord ³ Many ancient authorities read peace, good pleasure among men. ⁴ Or, men of good pleasure. ⁵ Or, saying ⁶ Or, things

REV. txt. : ¹ who

LUKE 2.

offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. 25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy ¹servant depart, O ²Lord,

According to thy word, in peace;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples;

32 A light for ³revelation to the Gentiles,

And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many ⁴ in Israel; and for a sign which is spoken against; 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was ⁵ of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even for ⁶ fourscore and four years), which ⁷ departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. 39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

§ 13. THE WISE-MEN FROM THE EAST.

MATT. 2: 1-12.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, ⁸wise men ⁹from the east came to Jerusalem, 2 saying, ¹⁰Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written ¹¹by ¹²the prophet,

6 And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah:

For out of thee shall come forth a governor,

Which ¹³shall be shepherd of my people Israel.

7 Then Herod privily called the ¹⁴wise men ¹⁵, and learned of them carefully ¹⁶what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out carefully ¹⁷concerning the young child; and when ye have found him, bring me word, that I also may

REV. mg.: ¹ Gr. bondservant. ² Gr. Master. ³ Or, the unveiling of the Gentiles ⁴ Gr. advanced in many days. ⁵ Gr. Magt. Compare Esther 1. 13; Dan. 11. 12. ⁶ Or, Where is the King of the Jews that is born? ⁷ Or, through. ⁸ Or, the time of the star that appeared

REV. txt.: ¹ Omit O ² the rising of many ³ unto ⁴ who ⁵ Wise-men ⁶ through ⁷ Who ⁸ exactly

MATT. 2.

come and worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

§ 14. THE FLIGHT INTO EGYPT AND RETURN TO NAZARETH.

MATT. 2: 13-23.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. 16 Then Herod, when he saw that he was mocked of the 'wise men', was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully² learned of the 'wise men'. 17 Then was fulfilled that which was spoken³ by⁴ Jeremiah the prophet, saying,

18 A voice was heard in Ramah,

Weeping and great mourning,

Rachel weeping for her children;

And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, 23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken⁵ by⁶ the prophets, that he should be called a Nazarene.

§ 15. CHILDHOOD AT NAZARETH.*

'MATT. 2: 23.'

'23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was

LUKE 2: '39' 40.

'39 And when they had accomplished all things that were according to the law of

REV. mg.: ¹Gr. Magi ²Or, through

REV. txt.: ³Wise-men ⁴exactly ⁵through

*Some hints as to the circumstances of Jesus' life in Nazareth are found in the following passages:

Matt. 13: 54-58. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were

MATT. 2.

spoken 'by' the prophets, that he should be called a Nazarene.¹ (§ 12)

LUKE 2.

the Lord, they returned into Galilee, to their own city Nazareth.¹ (§ 12)

40 And the child grew, and waxed strong,² filled with wisdom: and the grace of God was upon him.

§ 16. VISIT TO JERUSALEM WHEN TWELVE YEARS OLD.

LUKE 2: 41-50.

41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the 'doctors', both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished: and his mother said unto him, 'Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist³ ye not that I must be⁴ in my Father's house? 50 And they understood not the saying which he spake unto them.

Why didst thou understand?

§ 17. EIGHTEEN YEARS AT NAZARETH.

LUKE 2: 51, 52.

51 And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all *these* 'sayings in her heart.

52 And Jesus advanced in wisdom and 'stature, and in 'favour with God and men.

KRV. mg.: ¹ Or, through ² Or, becoming full of wisdom. ³ Or, teachers ⁴ Or, Child. ⁵ Or, about my Father's business Gr. in the things of my Father. ⁶ Or, things ⁷ Or, age ⁸ Or, grace

ARV. txt.: ¹ through ² teachers ³ knew

offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief. (§ 62)

Mark 6: 1-5. And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. 4 And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. (§ 62)

John 1: 46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. (§ 24)

John 7: 5. For even his brethren did not believe on him. (§ 52)

PART II.

THE OPENING EVENTS OF CHRIST'S MINISTRY.

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM.

§ 18. THE MINISTRY OF JOHN THE BAPTIST.

MATT. 3:1-12.

1 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, 2 saying, Repent ye; for the kingdom of heaven is at hand. 3 For this is he that was spoken of ¹by¹ Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,

Make his paths straight.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. 5 Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan²; 6 and they were baptized of him in the river Jordan, confessing their sins.

[Paragraph continued on p. 81.]

MARK 1:1-8.

1 The beginning of the gospel of Jesus Christ, ²the Son of God.

2 Even as it is written ³in Isaiah the prophet,

Behold, I send my messenger before thy face,
Who shall prepare thy way;

3 The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.

[Paragraph continued on p. 81.]

LUKE 3:1-20.

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about Jordan², preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;

REV. mg.: ¹ Or, through ² Some ancient authorities omit the Son of God. ³ Some ancient authorities read in the prophets.

REV. txt.: ¹ through ² the Jordan

MATT. 3.

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruit worthy of ¹repentance: 9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And even now is the axe laid unto¹ the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you ²with³ water unto repentance: but he that cometh after me is mightier

MARK 1.

Publicans
Soldiers

7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I

LUKE 3.

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of ¹repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 9 And even now is the axe also laid unto¹ the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the multitudes asked him, saying, What then must we do? 11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. 12 And there came also ²publicans to be baptized, and they said unto him, ³Master⁴, what must we do? 13 And he said unto them, Extort no more than that which is appointed you. 14 And ⁵soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man⁶, neither ⁷exact *anything*⁸ wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply

ERV. mg.: ¹ Or, your repentance ² Or, in ³ See marginal note on Matt. v. 46. ⁴ Or, Teacher ⁵ Or, soldiers on service. ⁶ Or, accuse any one

ERV. txt.: ¹ the axe lieth at ² in ³ Teacher ⁴ Extort from no man by violence ⁵ accuse any one

MATT. 3.

than I, whose shoes I am not
1 worthy to bear: he shall
baptize you ²with¹ the Holy
Ghost² and *with*³ fire: 12
whose fan is in his hand, and
he will thoroughly⁴ cleanse his
threshing-floor; and he will
gather his wheat into the
garner, but the chaff he will
burn up with unquenchable
fire.

MARK 1.

am not ¹worthy to stoop down
and unloose. 8 I baptized you
²with¹ water; but he shall
baptize you ²with¹ the Holy
Ghost².

LUKE 3.

he were the Christ; 16 John
answered, saying unto them
all, I indeed baptize you with
water; but there cometh he
that is mightier than I, the
latchet of whose shoes I am
not ¹worthy to unloose: he
shall baptize you ²with¹ the
Holy Ghost² and *with*³ fire:
17 whose fan is in his hand,
thoroughly⁴ to cleanse his
threshing-floor, and to gather
the wheat into his garner;
but t¹ e chaff he will burn up
with unquenchable fire.

18 With many other exhortations therefore preached he
³good tidings unto the people;
19 but Herod the tetrarch,
being reproved by him for
Herodias his brother's wife,
and for all the evil things
which Herod had done, 20
added yet this above all⁵, that
he shut up John in prison.

§ 19. THE BAPTISM OF JESUS.

MATT. 3:13-17.

13 Then cometh Jesus from
Galilee to the Jordan unto
John, to be baptized of him.
14 But John would have hindered him, saying, I have need
to be baptized of thee, and
comest thou to me? 15 But
Jesus answering said unto
him, Suffer ⁴it now: for
thus it becometh us to fulfil
all righteousness. Then he
suffereth him. 16 And Jesus,
when he was baptized, went
up straightway from the
water: and lo, the heavens
were opened ⁵unto him, and

MARK 1:9-11.

9 And it came to pass in
those days, that Jesus came
from Nazareth of Galilee, and
was baptized of John ⁶in the
Jordan 10 And straightway
coming up out of the water, he
saw the heavens rent asunder,
and the Spirit as a dove descending
upon him: 11 and a voice
came out of the heavens,
Thou art my beloved Son, in
thee I am well pleased.

LUKE 3:21, 22, '23a'.

21 Now it came to pass,
when all the people were baptized,
that, Jesus also having
been baptized, and praying,
the heaven was opened, 22
and the Holy Ghost² descended
in a bodily form, as a
dove, upon him, and a voice
came out of heaven, Thou art
my beloved Son; in thee I am
well pleased.

REV. mg.: ¹ Gr. sufficient. ² Or, in ³ Or, the gospel ⁴ Or, me ⁵ Some ancient authorities omit unto him. ⁶ Gr. into

REV. txt.: ¹ in ² Holy Spirit ³ in ⁴ thoroughly ⁵ added this also to them all

MATT. 3.

he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, 'This is my beloved Son, in whom I am well pleased.

LUKE 3.

'23 And Jesus himself, when he began to teach, was about thirty years of age,' (§ 3)

§ 20. THE TEMPTATION IN THE WILDERNESS.

MATT. 4:1-11.

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become 'bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city; and he set him on the 'pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: And on¹ their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt² the Lord thy God.

8 Again, the devil taketh him unto an exceeding high moun-

MARK 1:12, 13.

12 And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

LUKE 4:1-13.

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led 'by' the Spirit in the wilderness 2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. 3 And the devil said unto him, If thou art the Son of God, command this stone that it become 'bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and shewed him all the kingdoms of 'the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on

Difficult to resist.

1. Easy (least troublesome) to yield to

2. Most desired

Which was most difficult?

1. Bread

2. Power to throw himself down

3. Not all his time to him

ERV. mg.: ¹Or, This is my Son; my beloved in whom I am well pleased. See ch. xii. 13. ²Or, looses. ³Or, swing. ⁴Or, in ⁵Or, a loaf ⁶Or, the inhabited earth.

ERV. txt.: ¹and, On ²make trial of ³in

MATT. 4.

tain, and sheweth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

LUKE 4.

the 'pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee:

11 and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt¹ the Lord thy God. 13 And when the devil had completed every temptation, he departed from him ²for a season.

§ 21. JOHN'S TESTIMONY BEFORE THE PRIESTS AND LEVITES.

JOHN 1:19-28.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not; and he confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. 22 They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. 24 ³And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize ⁴with⁵ water: in the midst of you standeth one whom ye know not, 27 even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in ⁶Bethany beyond Jordan⁷, where John was baptizing.

§ 22. JESUS THE LAMB OF GOD.

JOHN 1:29-34.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which ⁸taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man which ⁹is become before me: for he was ¹⁰before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing ¹¹with¹² water.

ERV. mg.: ¹ Gr. wing. ² Or, until. ³ Or, And certain had been sent from among the Pharisees. ⁴ Or, in. ⁵ Many ancient authorities read Bethabarah, some, Betharabah. ⁶ Or, beareth the sin. ⁷ Gr. first in regard of me.

ERV. txt.: ⁸ makes trial of. ⁹ in. ¹⁰ the Jordan. ¹¹ who

When Jesus comes, John preaches him by the sign he had seen.

JOHN 1.

32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize ¹with¹ water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth ¹with¹ the Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

§ 23. THE FIRST THREE DISCIPLES.

JOHN 1: 35-42.

35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, ²Master²), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40 One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, ³Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of ⁴John: thou shalt be called Cephas (which is by interpretation, ⁵Peter).

1. Andrew, 2. Simon Peter, 3. John

§ 24. PHILIP AND NATHANAEL.

JOHN 1: 43-51.

To Galilee
43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write⁶, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

§ 25. THE FIRST MIRACLE: WATER MADE WINE.

JOHN 2: 1-11.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and Jesus also was bidden, and his disciples, to the marriage. 3 And when the wine failed, the mother of Jesus saith unto him, They have no wine. 4 And Jesus saith

ERV. mg.: ¹ Or, *do* ² Or, *Teacher* ³ That is, *Anointed*. ⁴ Gr. *Joannes*: called in Matt. xvi. 17, *Jonah*. ⁵ That is, *Rock* or *Stone*.

ERV. txt.: ¹ in ² Teacher ³ wrote

JOHN 2.

Way speaks to Jesus to help with wine.

unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 Now there were six water-pots of stone set there ~~after the Jews' manner of purifying~~, containing two or three firkins ^{or hand.} apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the ¹ruler of the feast. And they bare it. 9 And when the ruler of the feast tasted the water ²now become wine, and knew not whence it was (but the servants which ¹ had drawn the water knew), the ruler of the feast calleth the bridegroom, 10 and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. 11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

§ 26. SOJOURN IN CAPERNAUM.

JOHN 2:12.

12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

EBV. mg.: ¹ Or, steward ² Or, that it had become

ABV. txt.: ¹ that

PART III.

THE EARLY JUDEAN MINISTRY.

FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE.

§ 27. FIRST CLEANSING OF THE TEMPLE.

Why very important? In 4 gospels

[MATT. 21: 12-17. And Jesus entered into the temple ¹ of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. 14 And the blind and the lame came to him in the temple: and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out

[MARK 11: 15-18. And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. 17 And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. 18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.] (§ 121)

[LUKE 19: 45-48. And he entered into the temple, and began to cast out them that sold, 46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers. 47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might do; for the people all hung upon him, listening.] (§ 121)

JOHN 2: 13-22.

13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; *more* and he poured out the changers' money, and overthrew their tables; 16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it was written, The zeal of thine ¹ house shall eat me up. 18 The Jews therefore answered and said unto him, What sign shewest thou unto us,

Jesus in Jerusalem
Costs more
change
Chief priests seek to destroy him

ERV. mg.: ¹ Many ancient authorities omit of God.

ERV. text.: ¹ Zeal for thy

[MATT. 21.]

of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there.] (§ 121)

JOHN 2.

seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this ¹temple, and in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this ¹temple in building, and wilt thou raise it up in three days? 21 But he spake of the ¹temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

*The sign he
would give that
he was Christ.
3 days this
temple.*

§ 28. DISCOURSE WITH NICODEMUS.

JOHN 2: 23—3: 21

2: 23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. 24 But Jesus did not trust himself unto them, for that he knew all men, 25 and because he needed not that any one should bear witness concerning ²man; for he himself knew what was in man.

3: 1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man ¹ can do these signs that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man ² be born ³anew, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man ² be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born ³anew. 8 'The wind bloweth where it listeth', and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that ⁴ we do ⁵ know, and bear witness

ERV. mg.: ¹ Or, sanctuary ² Or, a man; for . . . the man ³ Or, from above ⁴ Or, The Spirit breatheth

ARY. txt.: ¹ no one ² Except one ³ will ⁴ that which ⁵ Omitt do

Don't discredit because of mystery or lack of knowledge. Wiersma's Telegraph

JOHN 3.

of that¹ we have seen; and ye receive not our witness. 12 If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? 13 And no man² hath ascended into heaven, but he that descended out of heaven, *even the Son of man,*³ which⁴ is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 that whosoever⁵ believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that⁶ doeth ill⁷ hateth the light, and cometh not to the light, lest his works should be⁸ reprov'd. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, *that they have been wrought in God.*

§ 29. CHRIST BAPTIZING IN JUDEA.

JOHN 3:22-24.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.* 23 And John also was baptizing in Ænon near to Salim, because there⁹ was much water there: and they came, and were baptized. 24 For John was not yet cast into prison.

§ 30. JOHN'S TESTIMONY TO CHRIST AT ÆNON.

JOHN 3:25-36.

25 There arose therefore a questioning on the part of John's disciples with a Jew about purifying. 26 And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan¹⁰, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it have been given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which¹¹ standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled¹². 30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: *he that cometh from heaven is above all.* 32 What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. 33 He that hath received his witness hath set his seal to *this*, that God is true. 34 For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath eternal life; but he that¹³ obeyeth not the Son shall not see life, but the wrath of God abideth on him.

ERV. mg.: ¹ Many ancient authorities omit which is in heaven. ² Or, believeth in him may have ³ Or, practiseth ⁴ Or, convicted ⁵ Or, because ⁶ Or, were many waters. ⁷ Some ancient authorities read he that cometh from heaven beareth witness of what he hath seen and heard. ⁸ Or, believeth not

ARV. txt.: ¹ that which ² no one ³ who ⁴ evil ⁵ the Jordan ⁶ that ⁷ made full

¹⁰ Mark 16:16. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. (§149)

¹¹ Cf. John 4:1, 2. (§31)

§ 31. THE DEPARTURE FROM JUDEA.

[MATT. 4:12.]

John's imprisonment
sends Jesus to
Galilee

12 Now when he heard that John was delivered up, he withdrew into Galilee;¹ (§ 34)

[MARK 1:14.]

14 Now after that¹ John was delivered up, Jesus came into Galilee, preaching the gospel of God,¹ (§ 34)

JOHN 4:1-3.

1 When therefore the Lord knew how² that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized not, but his disciples), 3 he left Judæa, and departed again into Galilee.

§ 32. DISCOURSE WITH THE WOMAN OF SAMARIA.

JOHN 4:4-26.

4 And he must needs pass through Samaria. 5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacob's well was there. Jesus therefore, being wearied with his journey, sat³ thus by the well. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which⁴ am a Samaritan woman? (⁵ For Jews have no dealings with Samaritans.) 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, 'Sir, thou hast nothing to draw with, and the well is deep: from⁴ whence then hast thou that living water? 12 Art thou greater than our father Jacob, which⁴ gave us the well, and drank thereof himself, and his sons, and his cattle? 13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. 15 The woman saith unto him, 'Sir, give me this water, that I thirst not, neither come all the way hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. 19 The woman saith unto him, 'Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. 23 But the hour cometh, and now is,

EBV. mg.: 2 Gr. spring; and so in ver. 14; but not in ver. 11, 12. 3 Or, as he was 4 Some ancient authorities omit For Jews have no dealings with Samaritans. 4 Or, Lord

ABV. text.: 1 Omit that 2 Omit how 3 who 4 Omit from

JOHN 4.

when the true worshippers shall worship the Father in spirit and truth: ¹ for such doth the Father seek to be his worshippers. 24 ² God is a Spirit: and they that worship him must worship in spirit and truth. 25 The woman saith unto him, I know that Messiah cometh (which ¹ is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am *he*.

§ 33. THE GOSPEL IN SYCHAR.

JOHN 4: 27-42.

27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? 28 So the woman left her waterpot, and went away into the city, and saith to the men², 29 Come, see a man, which³ told me all things that *ever* I did: can this be the Christ? 30 They went out of the city, and were coming to him. 31 In the mean while the disciples prayed him, saying, Rabbi, eat. 32 But he said unto them, I have meat to eat that ye know not. 33 The disciples therefore said one to another, Hath any man brought him *ought* to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. 35 Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are ⁴ white already unto harvest. 36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. 37 For herein is the saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did. 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. 41 And many more believed because of his word; 42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

Many
believe

ERV. mg.: ¹ Or, for such the Father also seeketh ² Or, God is spirit ³ Or, white unto harvest. Already he that reapeth do.

ERV. txt.: ¹ he that ² people ³ who

PART IV.

FIRST PERIOD OF THE GALILEAN MINISTRY.

FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE.

§34. THE BEGINNING OF CHRIST'S GALILEAN MINISTRY.

MATT. 4: 12 [18-16] 17.

12 Now when he heard that John was delivered up,* he withdrew into Galilee; [13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken 'by' Isaiah the prophet, saying, 15 The land of Zebulun and the land of Naphtali, 'Toward the sea, beyond Jordan', Galilee of the 'Gentiles, 16 The people which' sat in darkness Saw a great light,

MARK 1: 14, 15.

14 Now after that John was delivered up,* Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

LUKE 4: 14, 15.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

JOHN 4: 43-45.

43 And after the two days he went forth from thence into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 So when he came into Galilee, the Galileans received him, having seen all things⁵ that he did in Jerusalem at the feast: for they also went unto the feast.

* The facts concerning the imprisonment of John are more fully stated in the following passages:

Matt. 14: 3-5. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. (§65)

Mark 6: 17, 18. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. 18 For John said unto Herod, It is not lawful for thee to have thy brother's wife. (§65)

Luke 3: 19, 20. But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added yet this above all, that he shut up John in prison. (§18)

ERV. mg.: ¹ Or, through ² Gr. The way of the sea. ³ Gr. nations: and so elsewhere.

ABV. txt.: ¹ through ² the Jordan ³ that ⁴ Oweit that ⁵ all the things

MATT. 4.
And to them which¹
sat in the region
and shadow of
death,
To them did light
spring up.] (§ 37)
17 From that time be-
gan Jesus to preach,
and to say, Repent
ye; for the kingdom
of heaven is at hand.
(+ § 38)

§ 35. THE NOBLEMAN'S SON.

JOHN 4: 46-54.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain¹ nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. 48 Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. 49 The 'nobleman saith unto him, 'Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. 51 And as he was now going down, his 'servants met him, saying, that his son lived. 52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second sign that Jesus did, having come out of Judæa into Galilee.

§ 36. FIRST REJECTION AT NAZARETH.

LUKE 4: 16-30.

[MATT. 13: 54-58. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these 'mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And

[MARK 6: 1-6a. And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue: and 'many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean*

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him 'the book of the prophet Isaiah. And he opened the 'book, and found the place where it was written,

ERV. mg.: ¹ Or, king's officer ² Or, Lord ³ Gr. bondservants. ⁴ Gr. powers. ⁵ Some ancient authorities insert *the*. ⁶ Or, a roll
⁷ Or, roll

ARB. txt.: ¹ that

[MATT. 13.]

his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were ¹offended in him. *But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many ²mighty works there because of their unbelief.] (§ 62)

[MARK 6.]

such ³mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were ¹offended in him. 4 *And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. 5 And he could there do no ²mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.] (§ 62)

LUKE 4.

18 The Spirit of the Lord is upon me,

*Because he anointed me to preach ⁵good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the ⁶book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21 And he began to say unto them, Today hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said,

*Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent,

REV. mg.: ¹ Gr. caused to stumble. * Gr. powers. * Gr. power. * Or, Wherefore * Or, the gospel * Or, roll

* Matt. 13:57 (§ 62); Mark 6:4 (§ 62). See above. Cf. also John 4:44 (§ 34).

LUKE 4.

but only to ¹Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way. (+ § 39)

§ 37. REMOVAL TO CAPERNAUM.

[MATT. 4:13-16.]

13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken ²by ¹Isaiah the prophet, saying, 15 The land of Zebulun and the land of Naphtali, ³Toward the sea, beyond Jordan⁴, Galilee of the ⁴Gentiles, 16 The people which⁵ sat in darkness Saw a great light, And to them which⁵ sat in the region and shadow of death, To them did light spring up.¹ (§ 34)

[LUKE 4:31a.]

¹31 And he came down to Capernaum, a city of Galilee.¹ (§ 39)

Handwritten note:
He came down to Capernaum, a city of Galilee.

ERV. mg.: ¹Gr. Sarepta. ²Or, through ³Gr. The way of the sea. ⁴Gr. nations: and so elsewhere.

ERV. txt.: ¹through ²the Jordan ³that

§38. THE CALL OF THE FOUR.

MATT. 4:18-22.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw other two brethren, ¹James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him. (+ §47)

MARK 1:16-20.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

LUKE 5:1-11.

1 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Genesaret; 2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. 5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. 6 And when they had this done¹, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and so were also James and John, sons of

ERV. mg.: ¹ Or, Jacob: and so elsewhereARB. txt.: ¹ done this

LUKE 5.

Zebedee, which¹ were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt¹ catch men. 11 And when they had brought their boats to land, they left all, and followed him. (+ § 40)

§ 39. A DAY OF MIRACLES IN CAPERNAUM.

MATT. 8: 14-17.

MARK 1: 21-34.

LUKE 4: 31-41.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. 23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked³ him, saying, Hold thy peace, and come out of him. 26 And the unclean spirit, ²tearing him and crying with a loud voice, came out of him. 27 And they were all amazed, inasmuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. 28 And the report of him went out straightway everywhere into all the region of Galilee round about.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: 32 and they were astonished at his teaching; for his word was with authority. 33 And in the synagogue there was a man, which¹ had a spirit of an unclean 'devil'; and he cried out with a loud voice, 34 'Ah! what have we to do with thee, thou Jesus of Nazareth?' art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the 'devil' had thrown him down in the midst he came out of him, having done him no hurt. 36 And amazement came upon all, and they spake together, one with another, saying, What is 'this word?' for with authority and power he commandeth the unclean spirits, and they come out. 37 And there went forth a rumour concerning him into every place of the region round about.

REV. mg.: 1 Gr. take alive. * Or, if * Or, convulsing * Gr. demon. * Or, Let alone * Or, this word, that with authority . . . come out?

REV. m.: 1 who * Jesus thou Nazarene * that * demon

MATT. 8.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

16 And when even was come, they brought unto him many possessed with devils¹: and he cast out the spirits with a word, and healed all that were sick: 17 that it might be fulfilled which was spoken² by³ Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases. (+ § 88)

MARK 1.

29 And straightway,⁴ when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were¹ possessed with devils¹. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many² 'devils'¹; and he suffered not the 'devils'¹ to speak, because they knew³ him.

LUKE 4.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And 'devils'¹ also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

§ 40. FIRST PREACHING TOUR IN GALILEE.

MATT. 4: 23.
MATT. 8: [1] 2-4.

MARK 1: 35-45.

LUKE 4: 42-44.
LUKE 5: 12-16.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with him followed after him; 37 and they found him and say unto him, All are seeking thee. 38 And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

4: 42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. 43 But he said unto them, I must preach the 'good tidings of the kingdom of God to the other cities also: for therefore was I sent.

REV. mg.: ¹ Or, demoniacs ² Or, through ³ Some ancient authorities read when he was come out of the synagogue, he came do.
 Or. demons. ⁴ Many ancient authorities add to be Christ. See Luke iv. 41. ⁵ Or, gospel

REV. text: ¹ demons ² through

‘MATT. 4.’

Jesus goes about
teaching in
synagogues
is better
[4:23 And ¹Jesus went about in all Galilee, teaching in their synagogues, and preaching the ²gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.] (§ 47)

27. a sermon
na 27.
Lepers
deserved
The order
to him
[8:1 And when he was come down from the mountain, great multitudes followed him.] 2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way¹, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. (+ § 50)

He practices the law of Moses.

Seek to be cured. That he
retired to a quiet place.

MARK 1.

39 And he went into their synagogues throughout all Galilee, preaching and casting out ³devils⁴.

40 And there cometh to him a leper, beseeching him, ‘and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean. 43 And he ⁵strictly charged him, and straightway sent him out, 44 and saith unto him, See thou say nothing to any man: but go thy way¹, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to spread abroad the ⁶matter, insomuch that ⁷Jesus could no more openly enter into ⁸a city, but was without in desert places: and they came to him from every quarter.

LUKE 4.

44 And he was preaching in the synagogues of ⁹Galilee. (+ § 38)

5:12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. 14 And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

§ 41. THE PARALYTIC BORNE OF FOUR.

MATT. 9: [1] 2-8.

[1 And he entered into a boat, and crossed over, and came into his own city.] 2 And

MARK 2: 1-12.

1 And when he entered again into Capernaum after some days, it was noised that

LUKE 5: 17-26.

17 And it came to pass on one of those days, that he was teaching; and there were

ERV. mg.: ¹ Some ancient authorities read *he*. ² Or, *good tidings*: and so elsewhere. ³ Or, *demons*. ⁴ Some ancient authorities omit and kneeling down to him. ⁵ Or, *sternly*. ⁶ Or, *word*. ⁷ Or, *he*. ⁸ Or, *the city*. ⁹ Very many ancient authorities read *Judaea*.

ABV. text.: ¹ Omit *thy way*. ² *demons*

Grounded on the text of the

MATT. 9.

behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, ¹Son, be of good cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus ²knowing their thoughts, said, Wherefore think ye evil in your hearts? 5 For whether ¹is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath ³power² on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, which⁴ had given such ³power² unto men.

MARK 2.

he was ⁴in the house. 2 And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not ⁵come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And Jesus seeing their faith saith unto the sick of the palsy, ¹Son, thy sins are forgiven. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God? 8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? 9 Whether ¹is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath ³power² on earth to forgive sins (he saith to the sick of the palsy), 11 I say unto thee, Arise, take up thy bed, and go unto thy house. 12 And he arose, and straightway took up the bed, and went forth before them

LUKE 5.

Pharisees and doctors of the law sitting by, which⁶ were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord *was* with him ⁷to heal. 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing their faith, he said, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? 22 But Jesus perceiving their reasonings, answered and said unto them, ⁷What⁴ reason ye in your hearts? 23 Whether ⁵is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? 24 But that ye may know that the Son of man hath ³power² on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. 26 And amazement took hold on all, and they glorified God; and they were

ERV. mg.: ¹ Gr. Child. ² Many ancient authorities read seeing. ³ Or, authority ⁴ Or, at home ⁵ Many ancient authorities read bring him unto him. ⁶ Gr. that he should heal. Many ancient authorities read that he should heal them. ⁷ Or, Why

ABV. txt.: ¹ which ² authority ³ who ⁴ Why ⁵ Which

MARK 2.

all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

LUKE 5.

filled with fear, saying, We have seen strange things to-day.

§ 42. THE CALL OF MATTHEW.

MATT. 9:9-13.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? 12 But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. 13 But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

MARK 2:13-17.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. 15 And it came to pass, that he was sitting at meat in his house, and many 'publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. 16 And the scribes 'of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, 'He eateth and drinketh with publicans and sinners'. 17 And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

LUKE 5:27-32.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. 28 And he forsook all, and rose up and followed him. 29 And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. 30 And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? 31 And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. 32 I am not come to call the righteous but sinners to repentance.

§ 43. THE QUESTION ABOUT FASTING.

MATT. 9:14-17.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees

MARK 2:18-22.

18 And John's disciples and the Pharisees were fasting: and they come and say unto

LUKE 5:33-39.

33 And they said unto him, The disciples of John fast often, and make supplica-

ERV. mg.: 1 Gr. reclined: and so always. 2 Or, Teacher 3 Gr. strong. 4 See marginal note on Matt. v. 46. 5 Some ancient authorities read and the Pharisees. 6 Or, How is it that he eateth . . . sinners? 7 Some ancient authorities omit and drinketh. 8 Or, the Pharisees and the scribes among them

ABV. m.: 1 Teacher 2 How is it that he . . . sinners? 3 in health

MATT. 9.

fast ¹oft, but thy disciples fast not? 15 And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. 16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. 17 Neither do *men* put new wine into old ²wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved. (+§60)

MARK 2.

him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. 21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. 22 And no man putteth new wine into old ²wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they* put new wine into fresh wine-skins.

LUKE 5.

tions; likewise also the *disciples* of the Pharisees; but thine eat and drink. 34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. 36 And he spake also a parable unto them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. 37 And no man putteth new wine into old ²wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. 38 But new wine must be put into fresh wine-skins. 39 And no man having drunk old *wine* desireth new: for he saith, The old is ³good.

§ 44. THE INFIRM MAN AT THE POOL OF BETHESDA.

JOHN, CHAP. 5.

1 After these things there was ⁴a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew ⁵Bethesda, having five porches. 3 In these lay a multitude of them that were sick, blind, halt, ⁶withered. 5 And a certain man was there, which ¹had been thirty and eight years in his infirmity. 6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? 7 The sick man answered him, 'Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Arise, take up thy bed, and walk. 9 And straightway the man was made whole, and took up his bed and walked.

ERV. mg.: ¹ Some ancient authorities omit *of*. ² That is, *skins* used as bottles. ³ Many ancient authorities read *better*. ⁴ Many ancient authorities read *the feast*. ⁵ Some ancient authorities read *Bethesda*, others, *Bethsaida*. ⁶ Many ancient authorities add *wholly or in part, waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was Holden*. ⁷ Or, *Lord*

ABV. mch.: ² *who*

The infirm man and a multitude
JOHN 5.

Now it was the sabbath on that day. 10 So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. 11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 They asked him, Who is the man that said unto thee, Take up thy bed, and walk? 13 But he that was healed wist¹ not who it was: for Jesus had conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. 15 The man went away, and told the Jews that it was Jesus which² had made him whole. 16 And for this cause did the Jews persecute³ Jesus, because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now, and I work. 18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. 21 For as the Father raiseth the dead and quickeneth them⁴, even so the Son also quickeneth⁵ whom he will. 22 For neither doth the Father judge any man, but he hath given all judgement unto the Son; 23 that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which⁶ sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. 25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself: 27 and he gave him authority to execute judgement, because he is 'the Son' of man. 28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have⁷ done ill⁸ unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35 He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. 36 But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. 37 And the Father which⁶ sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you: for whom he sent, him ye believe not. 39⁹ Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; 40 and ye will not come to me, that ye may have life. 41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe,

ERV. mg.: 1 Or, a son of man 2 Or, practised 3 Or, Search the scriptures

AV. txt.: 1 knew 2 who 3 the Jews persecuted 4 giveth them life 5 giveth life to 6 that 7 a son 8 evil

JOHN 5.

which¹ receive glory one of another, and the glory that *cometh* from ¹ the only God ye seek not? 45 Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

§ 45. THE DISCIPLES PLUCKING GRAIN.

MATT. 12:1-8.

1 At that season Jesus went on the sabbath day through the cornfields²; and his disciples were an hungred³, and began to pluck ears of corn⁴, and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what David did, when he was an hungred⁵, and they that were with him; 4 how he entered into the house of God, and ²did eat⁶ the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? 5 Or have ye not read in the law, how⁶ that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? 6 But I say unto you that ¹one greater than the temple is here. 7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is lord of the sabbath.

MARK 2:23-28.

23 And it came to pass, that he was going on the sabbath day through the cornfields²; and his disciples ⁴began, as they went, to pluck the ears of corn⁴. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Did ye never read what David did, when he had need, and was an hungred⁵, he, and they that were with him? 26 How he entered into the house of God ⁴when Abiathar was high priest, and did eat⁶ the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 so that the Son of man is lord even of the sabbath.

LUKE 6:1-5.

1 Now it came to pass on a ⁶sabbath, that he was going through the cornfields²; and his disciples plucked the ears of corn⁴, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? 3 And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred⁵, he, and they that were with him; 4 how he entered into the house of God, and did take⁷ and eat⁸ the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? 5 And he said unto them, The Son of man is lord of the sabbath.

REV. mg.: ¹ Some ancient authorities read the only one. ² Some ancient authorities read they did eat. ³ Gr. a greater thing. ⁴ Gr. began to make their way plucking. ⁵ Some ancient authorities read in the days of Abiathar the high priest. ⁶ Many ancient authorities insert second first.

ABV. txt.: ¹ who ² grainfields ³ hungry ⁴ Omit of corn ⁵ ate ⁶ Omit how ⁷ took

§ 46. THE MAN WITH THE WITHERED HAND.

MATT. 12:9-14.

9 And he departed thence, and went into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. 11 And he said unto them, *What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. 13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. 14 But the Pharisees went out, and took counsel against him, how they might destroy him. († § 47)

MARK 3:1-6.

1 And he entered again into the synagogue; and there was a man there which¹ had his hand withered. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man that had his hand withered, ¹Stand forth. 4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. 6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

LUKE 6:6-11.

6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. 7 And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. 8 But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. 9 And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? 10 And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. 11 But they were filled with *madness; and communed one with another what they might do to Jesus.

ERV. mg.: ¹ Gr. Arise into the midst. * Or, foolishnessARV. txt.: ¹ who

* Luke 14:5. Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? (§ 100)

Christ was above everything a man, strong, firm, like a rock.

PART V.

SECOND PERIOD OF THE GALILEAN MINISTRY.

FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE

§ 47. THE WIDE-SPREAD FAME OF CHRIST.

MATT. 4: 23-25.

MATT. 12: 15-21.

4: 23 And ¹Jesus went about in all Galilee, teaching in their synagogues, and preaching the ²gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, ³possessed with devils¹, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan². (+ § 49)

12: 15 And Jesus perceiving ⁴that withdrew from thence: and many followed him; and he healed them all, 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken ⁵by³ Isaiah the prophet, saying, 18 Behold, my servant whom I have chosen;

MARK 3: 7-12.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, 8 and from Jerusalem, and from Idumæa, and beyond Jordan², and about Tyre and Sidon, a great multitude, hearing ⁶what great things he did, came unto him. 9 And he spake to his disciples, that a

'LUKE 6: 17-19.'

⁷17 and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which ⁴came to hear him, and to be healed of their diseases; 18 and they that were troubled with un-

REV. mg.: ¹ Some ancient authorities read *he*. ² Or, *good tidings*: and so elsewhere. ³ Or, *demoniacs* ⁴ Or, *through* ⁵ Or, *all the things that he did*.

REV. text: ¹ demons ² the Jordan ³ through ⁴ who

MATT. 12.

My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgement to the Gentiles.
 19 He shall not strive, nor cry aloud;
 Neither shall any one hear his voice in the streets.
 20 A bruised reed shall he not break,
 And smoking flax shall he not quench,
 Till he send forth judgement unto victory.
 21 And in his name shall the Gentiles hope. (+ § 55)

MARK 3.

little boat should wait on him because of the crowd, lest they should throng him: 10 For he had healed many; in so much that as many as had 'plagues' pressed upon him that they might touch him.
 11 And the unclean spirits, whosoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he charged them much that they should not make him known.

LUKE 6.

clean spirits were healed. 19 And all the multitude sought to touch him: for power came forth from him, and healed them all.' (§ 48)

48.

THE CHOOSING OF THE TWELVE.

MATT. 10:2-4.

'2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; 4 Simon the 'Cananean, and Judas Iscar-

MARK 3:13-19.

13 And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. 14 And he appointed 'twelve, that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out 'devils': 16 'and Simon he surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the 'Cana-

LUKE 6:12-19.

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. 13 And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; 14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, 16 and Judas the son of James, and Judas Iscariot, which was the traitor; 17 and he came down with them, and stood

ERV. mg.: ' Gr. scourges. ' Gr. fell. ' Or, Zealot. See Luke vi. 15; Acts i. 12. ' Some ancient authorities add whom also he named apostles. See Luke vi. 12. ' Gr. demons. ' Some ancient authorities insert and he appointed twelve. ' Or, brother. See Jude 1.

ERV. int.: ' demons ' who ' who became a

Peter Andrew James
 John, Philip, Bartholomew
 Thomas, Matthew, James
 Judas Iscariot

Judas Iscariot

MATT. 10.
iot, who also ¹betrayed him.
(§ 64)

MARK 3.
nasan, 19 and Judas Iscariot,
which ¹also betrayed him.

LUKE 6.
on a level place, and a great
multitude of his disciples, and
a great number of the people
from all Judæa and Jeru-
salem, and the sea coast of
Tyre and Sidon, which ¹
came to hear him, and to be
healed of their diseases; 18
and they that were troubled
with unclean spirits were
healed. 19 And all the mul-
titude sought to touch him:
for power came forth from
him, and healed *them* all.

§ 49. THE SERMON ON THE MOUNT.

MATT., chs. 5, 6, 7, '8:1'.
1 And seeing the multi-
tudes, he went up into the
mountain: and when he had
sat down, his disciples came
unto him: 2 and he opened
his mouth and taught them,
saying,

3 Blessed are the poor in
spirit: for theirs is the king-
dom of heaven.

4 ²Blessed are they that
mourn: for they shall be
comforted.

5 Blessed are the meek:
for they shall inherit the
earth.

6 Blessed are they that
hunger and thirst after
righteousness: for they shall
be filled.

7 Blessed are the merciful:
for they shall obtain mercy.

8 Blessed are the pure in
heart: for they shall see God.

9 Blessed are the peace-
makers: for they shall be
called sons of God.

Beatitudes

LUKE 6:20-49.
20 And he lifted up his eyes
on his disciples, and said,

Blessed are ye poor: for
yours is the kingdom of God.

21 Blessed are ye that
hunger now: for ye shall be
filled.

Blessed are ye that weep
now: for ye shall laugh.

REV. mg.: ¹ Or, delivered him up: and so always. ² Some ancient authorities transpose ver. 4 and 5.

REV. txt.: ¹ who

MATT. 5.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which¹ were before you.

13 *Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 ^bNeither do *men* light a

Salt of the earth.

Candle.

LUKE 6

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you, ye that are full now! for ye shall hunger.

Woe *unto you*, ye that laugh now! for ye shall mourn and weep.

26 Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

ARV. text: ^a that

^a Mark 9: 50. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another. (§81)

^a Luke 14: 34, 35. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: *men* cast it out. (§101)

^b Mark 4: 21. Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? (§57)

^b Luke 8: 16. And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. (§57)

^b Luke 11: 33. No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. (§94)

MATT. 5.

lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men, that they may see your good works, and glorify your Father which¹ is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, *Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: 22 but I say unto you, that every one who is angry with his¹ brother shall be in danger of the judgement; and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever

LUKE 6.

Jesus said this to the
law.

entering anger before

then and before you

The additional act which
brings justice into
law.

REV. mg.: ¹ Many ancient authorities insert [after brother] without cause. ² An expression of contempt.

REV. txt.: ¹ who

* Luke 16:17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. (§ 108)

MATT. 5.

shall say, 'Thou fool, shall be in danger ²of the ³hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 ⁴Agree with thine adversary quickly, whiles¹ thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge ⁴deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 ⁵And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and

LUKE 6.

*not only not commit
adultery, but not
even look upon a
woman to lust after
her.*

ERV. mg.: ¹ Or, *Moreh*, a Hebrew expression of condemnation. ² Gr. *unto* or *into*. ³ Gr. *Gehenna of fire*. ⁴ Some ancient authorities omit *deliver thee*.

ARB. txt.: ¹ while

⁴ Luke 12: 58, 59. For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. 59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite. (§ 95)

⁵ Matt. 18: 2, 9. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. (§ 81)

⁶ Mark 9: 43, 47. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire . . . 47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; (§ 81)

MATT. 5.

not thy whole body be cast into ¹hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into ¹hell. 31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 ^abut I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor ²by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 ³But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of ⁴the evil one.

38 Ye have heard that it was said, An eye for an eye,

LUKE 6.

27 But I say unto you which ¹hear, Love your ene-

*Swearing in
Conversation.*

ERV. mg.: ¹ Gr. *Gehenna*. ² Or, *toward* ³ Some ancient authorities read *But your speech shall be*. ⁴ Or, *evil*: as in ver. 39; vl. 12.

ERV. txt.: ¹ *that*

^a Matt. 19:9. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another committeth adultery: and he that marrieth her when she is put away committeth adultery. (§110)

^b Mark 10:11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: (§110)

^c Luke 16:18. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery. (§108)

MATT. 5.

and a tooth for a tooth: 39 but I say unto you, Resist not ¹him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. 41 And whosoever shall ²compel thee to go one mile, go with him twain¹. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father which³ is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the ⁴publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

6:1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which³ is in heaven.

2 When therefore thou doest alms, sound not a

from 6 yea & but to be
firm.

Love neighbour, but
also enemy.

Those that love only, those
that love them are
doing nothing.

Doing righteousness
in secret.

LUKE 6.

mies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful.

[Paragraph continued on page 67.]

ERV, mg.: ¹Or, evil ²Gr. impress. ³That is, collectors or renters of Roman taxes; and so elsewhere. ⁴Some ancient authorities read despairing of no man.

ARB. txt.: ¹two ²who

³Cf. Matt. 7:12, p. 69.

MATT. 6.

trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father which¹ seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which¹ is in secret, and thy Father which¹ seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 • Be not therefore like unto them: for ¹your Father knoweth what things ye have need of, before ye ask him. 9 ²After this manner therefore pray ye: Our Father which¹ art in heaven, Hallowed be thy

LUKE 6.

Prayer in secret

ERV. mg.: ¹ Some ancient authorities read *God your Father*.

ERV. txt.: ¹ who

• Cf. Matt. 6: 32, p. 67.

• Luke 12: 30. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. (§ 95)

¹ Luke 11: 2-4. When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. 5 And bring us not into temptation. (§ 98)

MATT. 6.

name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day ¹our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from ²the evil ³one. 14 ⁴For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 ⁵But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father which ¹is in secret: and thy Father, which ¹seeth in secret, shall recompense thee.

19 ⁶Lay not up for yourselves treasures upon the earth, where moth and rust doth ⁷consume, and where thieves ⁸'break through and steal: 20 but lay up for yourselves treasures in

LUKE 6.

Fasting in secret

Treasures laid up

ERV. mg.: ¹Gr. our bread for the coming day. ²Or, evil ³Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.* ⁴Gr. dig through.

ERV. txt.: ¹who ²Omit doth

⁶Mark 11:25. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses. (§ 122)

⁷Matt. 18:35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts. (§ 81)

⁸Luke 12:33, 34. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also. (§ 96)

MATT. 6.

heaven, where neither moth nor rust doth consume, and where thieves do not ¹break through nor steal: 21 for where thy treasure is, there will thy heart be also. 22 ^aThe lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 ^bNo man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 ^cTherefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto his ²stature¹? 28 And why are ye anxious concern-

Care not for dress
but for life.

Birds in the fields

LUKE [19].

[^cLuke 12: 22-31. And he said unto his disciples, Therefore I say unto you, Be not anxious for ^{your} ³life, what ye shall eat; nor yet for your body, what ye shall put on. 23 For the ³life is more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! 25 And which of you by being anxious can add a cubit unto his ²stature¹? 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider the lilies,

ERV. mg.: ¹ Gr. dig through. ² Or, age ³ Or, soul

ABV. txt.: ¹ the measure of his life

^aLuke 11: 34-36. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light. (§ 55)

^bLuke 16: 13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. (§ 103)

^cLuke 12: 22-31. (§ 95) See above.

MATT. 6.

ing raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 ^aFor after all these things the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7:1 Judge not, that ye be not judged. 2 For with what judgement ye judge, ye shall be judged: ^band with what measure ye mete, it shall be measured unto you.

[Paragraph continued on next page.]

Beautiful
Lilies of the field

Judging people

LUKE [12].

how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Howbeit ¹ seek ye ¹his kingdom, and these things shall be added unto you.] (§ 95)

6:37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. ^bFor with what measure ye mete it shall be measured to you again.

REV. mg.: ¹ Many ancient authorities read *the kingdom of God*.

REV. txt.: ¹ Yet

^a Cf. Matt. 6:8, p. 64, and Luke 12:30 (§ 95) above.

^b Mark 4:24. With what measure ye mete it shall be measured unto you: and more shall be given unto you. (§ 57)

MATT. 7.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

7 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will

Mote in eye.

Try to be perfect before trying to make others so.

Kindness begins at home.

Ask, seek, knock

LUKE 6.

39 And he spake also a parable unto them, 'Can the blind guide the blind? shall they not both fall into a pit? 40 'The disciple is not above his 'master': but every one when he is perfected shall be as his 'master'. 41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

[Paragraph continued on next page.]

[*Luke 11:9-13. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask 'a loaf, and he give him a stone? or a

ERV, mg.: 1 Or, teacher 2 Some ancient authorities omit a loaf, and he give him a stone? or.

ERV, txt.: 1 teacher

*Luke 11:9-13. (§ 93) See above.

*Matt. 15:14. And if the blind guide the blind, both shall fall into the pit. (§ 69)

*Matt. 10:24, 25. A disciple is not above his master, nor a servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. (§ 64)

*John 13:16. A servant is not greater than his lord; neither one that is sent greater than he that sent him. (§ 133)

*John 15:20. Remember the word that I said unto you, A servant is not greater than his lord. (§ 124)

MATT. 7.

give him a stone; 10 or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which¹ is in heaven give good things to them that ask him? 12 *All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: ^bfor this is the law and the prophets.

13 *Enter ye in by the narrow gate: for wide ¹is the gate, and broad is the way, that leadeth to destruction, and many be² they that enter in thereby. 14 ²For narrow is the gate, and straitened the way, that leadeth unto life, and few be² they that find it.

15 Beware of false prophets, which¹ come to you in sheep's clothing, but inwardly are ravening wolves. 16^a By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth

Golden rule :-
Put yourself in the
other man's place.

The roads to life
and destruction.

Men are known by
what they bear fruit

LUKE [11].

fish, and he for a fish give him a serpent? 12 Or if he shall ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? (§ 98)

6: 43 *For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 The good man out of his good treasure bringeth forth that which is

ERV. mg.: ¹ Some ancient authorities omit *is the gate*. ² Many ancient authorities read *How narrow is the gate, &c.*

ABV. txt.: ¹ who ² are

* Cf. Luke 6: 31 (p. 63).

^b Matt. 22: 40. On these two commandments hangeth the whole law, and the prophets. (§ 125)

* Luke 13: 24. Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. (§ 98)

^a Matt. 12: 33-35. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. (§ 95)

MATT. 7.

not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which¹ is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out 'devils', and by thy name do many 'mighty works'? 23 'And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Every one therefore which² heareth these words of mine, and doeth them, shall be likened unto a wise man, which¹ built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon the rock. 26 And everyone that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which¹ built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended⁴ these words, the multitudes were

Those who not only
say, but also ~~these~~
as will enter
heaven

The parable of the
two houses on rock
& sand respectively.

LUKE 6.

good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: 48 he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: 'because it had been well builded. 49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

ERV. mg.: ¹ Gr. demons. ² Gr. powers. ³ Many ancient authorities read for it had been founded upon the rock: as in Matt. vii. 24.

ERV. txt.: ¹ who ² demons ³ that ⁴ had finished

⁴ Luke 13: 27. And he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. (§ 98)

MATT. 7.

astonished at his teaching: 29 for he taught them as *one* having authority, and not as their scribes.

'8:1 And when he was come down from the mountain, great multitudes followed him.' (§ 40)

§ 50. THE CENTURION'S SERVANT.

MATT. 8:5-13.

5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying, Lord, my 'servant lieth in the house sick of the palsy, grievously tormented. 7 And he saith unto him, I will come and heal him. 8 And the centurion answered and said, Lord, I am not 'worthy that thou shouldest come under my roof: but only say 'the word, and my 'servant shall be healed. 9 For I also am a man 'under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my 'servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, 'I have not found so great faith, no, not in Israel. 11 'And I say unto you, that many shall come from the east and the west, and shall 'sit down with

LUKE 7:1-10.

1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's 'servant, who was 'dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his 'servant. 4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: 5 for he loveth our nation, and himself built us our synagogue. 6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not 'worthy that thou shouldest come under my roof: 7 wherefore neither thought I myself worthy to come unto thee; but 'say the word, and my

*Centurion sends
Jews to ask Jesus to
heal servant.*

*Then reasons: - he
has done things for them*

*The Centurion gives
his knowledge of authority*

Jesus replies.

REV. mg.: 'Or, boy *Gr. sufficient. *Gr. with a word. *Some ancient authorities insert *et*: as in Luke vii. 8. *Gr. bond-servant. *Many ancient authorities read *With no man in Israel have I found so great faith.* *Gr. roofed. *Or, precious to him Or, honourable with him *Gr. say with a word.

*Luke 13:28, 29. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. (§ 98)

MATT. 8.

Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 *but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing¹ of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the ¹servant was healed in that hour. (+ § 39)

LUKE 7.

¹servant shall be healed. 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ²servant, Do this, and he doeth it. 9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the ²servant whole.

§ 51. THE RAISING OF THE WIDOW'S SON AT NAIN.

LUKE 7:11-17.

11 And it came to pass ³soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. 17 And this report went forth concerning him in the whole of Judæa, and all the region round about.

§ 52. JOHN THE BAPTIST'S LAST MESSAGE.

MATT. 11:2-30.

2 Now when John heard in the prison the works of the Christ, he sent by his dis-

LUKE 7:18-35.

18 And the disciples of John told him of all these things. 19 And John calling

REV. mg.: ¹Or, boy ²Gr. bondservant. ³Many ancient authorities read on the next day.

REV. txt.: ¹the gnashing

*Matt. 13:42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§ 57)

*Matt. 13:50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§ 57)

*Matt. 22:13. And cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. (§ 124)

*Matt. 24:51. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§ 131)

*Matt. 25:30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§ 131)

MATT. 11.

ciples, 3 and said unto him, Art thou he that cometh, or look we for another? 4 And Jesus answered and said unto them, Go your way¹ and tell John the things which ye do² hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have 'good tidings preached to them. 6 And blessed is he, whosoever shall find none³ occasion of stumbling in me.

7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out for⁴ to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. 9 'But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written,

*John sends disciple
to find out whether
Jesus is Jesus.*

*Jesus questioning
concerning John.*

LUKE 7.

unto him 'two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? 20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? 21 In that hour he cured many of diseases and 'plagues and evilspirits; and on many that were blind he bestowed sight. 22 And he answered and said unto them, Go your way¹, and tell John what things² ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have 'good tidings preached to them. 23 And blessed is he, whosoever shall find none³ occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 25 But what went ye out to see? a man clothed in soft raiment? Behold, they which⁴ are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. 27 This is he of whom it is written,

REV. mg.: ¹ Or, the gospel ² Many ancient authorities read But what went ye out to see? a prophet? ³ Gr. certain two. ⁴ Gr. sources.

REV. text.: ¹ Omit your way. ² Omit do ³ no ⁴ Omit for ⁵ the things which ⁶ that

MATT. 11.

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 Verily I say unto you, ~~Among them that are born of~~ women there hath not arisen ~~a greater than John the Baptist~~: yet he that is ¹but little in the kingdom of heaven is greater than he. 12 ^aAnd from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive ²it, this is Elijah, which ¹is to come. 15 ^bHe that hath ears ³to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which ²call unto their fellows, 17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not ⁴mourn. 18 For John came neither eating nor drinking, and they say, He hath a ⁵devil⁶. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans

Tribute to John the Baptist.

LUKE 7.

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is ¹but little in the kingdom of God is greater than he. 29 And all the people when they heard, and the publicans, justified God, ⁶being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, ¹being not baptized of him.

31 Whereunto then shall I liken the men of this generation, and to what are they like? 32 They are like unto children that sit in the marketplace, and call one to another; which ²say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. 33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a ⁵devil⁶. 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-

ERV. mg.: ¹ Gr. *lesser*. ² Or, him ³ Some ancient authorities omit to hear. ⁴ Gr. *beat the breast*. ⁵ Gr. *demon*. ⁶ Or, *having been* ⁷ Or, *not having been*

ARV. txt.: ¹ that ² who ³ demon

^a Luke 16:16. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. (§ 108)

^b Matt. 13:9. He that hath ears, let him hear. (§ 57)

^b Matt. 13:43. He that hath ears, let him hear. (§ 57)

^b Mark 4:9. Who hath ears to hear, let him hear. (§ 57)

^b Mark 4:23. If any man hath ears to hear, let him hear. (§ 57)

^b Luke 8:8. He that hath ears to hear, let him hear. (§ 57)

^b Luke 14:35. He that hath ears to hear, let him hear. (§ 101)

MATT. 11.

and sinners! And wisdom
¹is justified by her ²works.

20 Then began he to up-
 braid the cities wherein most
 of his ³mighty works were
 done, because they repented
 not. 21 ⁴Woe unto thee,
 Chorazin! woe unto thee,
 Bethsaida! for if the ⁵mighty
 works had been done in Tyre
 and Sidon which were done
 in you, they would have re-
 pentened long ago in sackcloth
 and ashes. 22 Howbeit¹ I
 say unto you, it shall be more
 tolerable for Tyre and Sidon
 in the day of judgement, than
 for you. 23 And thou, Caper-
 naum, shalt thou be exalted
 unto heaven? thou shalt ²go
 down unto Hades: for if the
³mighty works had been done
 in Sodom which were done
 in thee, it would have re-
 mained until this day. 24
 Howbeit¹ I say unto you, that
 it shall be more tolerable for
 the land of Sodom in the day
 of judgement, than for thee.

25 ^bAt that season Jesus
 answered and said, I ⁵thank
 thee, O Father, Lord of
 heaven and earth, that thou
 didst hide these things from
 the wise and understanding,
 and didst reveal them unto
 babes: 26 yea, Father, ⁶for
 so it was well-pleasing in thy
 sight. 27 ⁷All things have
 been delivered unto me of my

LUKE 7.

bibber, a friend of publicans
 and sinners! 35 And wisdom
¹is justified of all her children.

[^aLuke 10:12-15. I say unto
 you, It shall be more tolerable
 in that day for Sodom, than for
 that city. 13 Woe unto thee,
 Chorazin! woe unto thee, Beth-
 saida! for if the ³mighty works
 had been done in Tyre and Sidon,
 which were done in you, they
 would have repented long ago,
 sitting in sackcloth and ashes.
 14 Howbeit¹ it shall be more
 tolerable for Tyre and Sidon in
 the judgement, than for you. 15
 And thou, Capernaum, shalt thou
 be exalted unto heaven? thou
 shalt be brought down unto
 Hades.] (§ 87)

[^bLuke 10:21, 22. In that
 same hour he rejoiced ⁷in the
 Holy Spirit, and said, I ⁵thank
 thee, O Father, Lord of heaven
 and earth, that thou didst hide
 these things from the wise and
 understanding, and didst reveal
 them unto babes: yea, Father;
⁶for so it was well-pleasing in
 thy sight. 22 All things have
 been delivered unto me of my

REV. mg.: ¹Or, was ²Many ancient authorities read *children*: as in Luke vii. 35. ³Or, powers. ⁴Many ancient authorities read *be brought down*. ⁵Or, praise ⁶Or, that ⁷Or, by

REV. txt.: ¹But

^aLuke 10:12-15. (§ 87) See above.

^bLuke 10:21, 22. (§ 87) See above.

^cMatt. 23:13. All authority hath been given unto me in heaven and on earth. (§ 149)

^dLuke 10:22. (§ 87) See above.

MATT. 11.

Father: *and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.
(+§ 45)

[LUKE 10.]

Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*.] (§ 87)

§ 53. ANOINTING OF JESUS IN THE HOUSE OF SIMON THE PHARISEE.

LUKE 7: 36-50.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman which¹ was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought² an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and³ kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which⁴ had bidden him saw it, he spake within himself, saying, This man, if he were⁵ a prophet, would have perceived who and what manner of woman this is which⁶ toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, 'Master', say on. 41 A certain lender had two debtors: the one owed five hundred 'pence', and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine⁷ house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to⁸ kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say⁹ ' within themselves, Who is this that even forgiveth sins? 50 And he said unto the woman, Thy faith hath saved thee; go in peace.

REV. mg.: 1 Or, a flash 2 Or, kissed much. 3 Some ancient authorities read the prophet. See John 1. 21, 25. 4 Or, Teacher 5 See marginal note on Matt. xviii. 28. 6 Or, kiss much. 7 Or, among

REV. txt.: 1 who 2 that 3 Teacher 4 shillings 5 thy

* Luke 10: 22. See above.

* John 6: 46. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. (§ 68)

§ 54. CHRIST'S COMPANIONS ON HIS SECOND PREACHING TOUR.

LUKE 8:1-3.

1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the ¹good tidings of the kingdom of God, and with him the twelve, ²and certain women which ¹had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven ²devils² had gone out, ³and Joanna the wife of Chuza³ Herod's steward, and Susanna, and many others, which⁴ ministered unto ²them of their substance. (+ § 57)

§ 55. WARNINGS TO THE SCRIBES AND PHARISEES: "AN ETERNAL SIN."

MATT. 12:22-45.

MARK 3:20-30.

22 Then was brought unto him ⁴one possessed with a devil⁴, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Is this⁶ the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out ²devils² but ⁵by Beelzebub the prince of the ²devils². And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I ⁵by Beelzebub cast out ²devils², ⁵by whom

20 And he cometh ⁶into a house.* And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which⁴ came down from Jerusalem said, He hath Beelzebub, and, ⁷By the prince of the ²devils² casteth he out the ²devils². 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. 27 But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house.

[Paragraph continued on page 78.]

[Luke 11:14-23. And he was casting out a ²devil² which⁷ was dumb. And it came to pass, when the ²devil² was gone out, the dumb man spake; and the multitudes marvelled. 15 But some of them said, ⁷By Beelzebub the prince of the ²devils² casteth he out ²devils². 16 And others, tempting⁸ him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ⁹and a house divided against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out ²devils² ⁵by Beelzebub. 19 And if I ⁵by Beelzebub cast out ²devils², by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by the finger

REV. mg.: ³Or, gospel ³Or, demons. ³Many ancient authorities read him. ⁴Or, a demoniac ⁵Or, in ⁶Or, home ⁷Or, in ⁸Or, demon. ⁹Or, and house falleth upon house

ARB. txt.: ¹who ²demons ³Chuzas ⁴that ⁵demon ⁶Can this be ⁷that ⁸trying ⁹ARB. and AV. include this sentence in vs. 18.

MATT. 12.

do your sons cast them out? therefore shall they be your judges. 28 But if I ¹by the Spirit of God cast out ²devils¹, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 ³Therefore I say unto you, Every sin and blasphemy shall be forgiven ⁴unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this ⁵world, nor in that which is to come.

33 ⁶Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 The good man out of his good treasure bringeth forth good things: and

MARK 3.

28 ⁷Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: 30 because they said, He hath an unclean spirit.

[LUKE 11.]

of God cast out ⁸devils¹, then is the kingdom of God come upon you. 21 When the strong *man* fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me; and he that gathereth not with me scattereth.] (§ 94)

[⁹Luke 6:43-45. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of

ERV. mg.: ¹Or, *in* ²Gr. *demons*. ³Some ancient authorities read *unto you men*. ⁴Or, *ages*

ARV. txt.: ²demons

¹Luke 12:10. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. (§ 95)

²Matt. 7:16-18, 20. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . 20 Therefore by their fruits ye shall know them. (§ 49)

³Luke 6:43-45. (§ 49) See above.

MATT. 12.

the evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ^aThen certain of the scribes and Pharisees answered him, saying, 'Master', we would see a sign from thee. 39 But he answered and said unto them, ^bAn evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the ^cwhale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ^aa greater than Jonah is here. 42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ^aa greater than Solomon is here.

[LUKE 6.]

the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.] (§ 49)

[^aLuke 11:29-32. And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ^aa greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ^aa greater than Jonah is here.] (§ 94)

REV. mg.: ¹ Or, Teacher ² Or, sea-monster. ³ Or, more than.

REV. txt.: ¹ Teacher

^a Luke 11:29-32. (§ 94) See above.

^b Matt. 16:4. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. (§ 73)

^c Mark 8:12. Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. (§ 73)

^a Luke 11:29. (§ 94) See above.

MATT. 12.

43 *But the unclean spirit, when ¹he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then ¹he saith, I will return into my house whence I came out; and when ¹he is come, ¹he findeth it empty, swept, and garnished. 45 Then goeth ¹he, and taketh with ²himself seven other spirits more evil than ³himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

[LUKE 11.]

[*Luke 11:24-26. The unclean spirit when ¹he is gone out of the man, passeth through waterless places, seeking rest; and finding none, ¹he saith, I will turn back unto my house whence I came out. 25 And when ¹he is come, ¹he findeth it swept and garnished. 26 Then goeth ¹he, and taketh to ²himself seven other spirits more evil than ³himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.] (§ 94)

§ 56. THE TRUE KINDRED OF CHRIST.

MATT. 12:46-50.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 47 *And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! 50 For whosoever shall do the will of my Father which ¹is in heaven, he is my brother, and sister, and mother.

MARK 3:31-35.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him. 32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answereth them, and saith, Who is my mother and my brethren? 34 And looking round on them which ²sat round about him, he saith, Behold, my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and sister, and mother.

LUKE 8:19-21.

19 And there came to him his mother and brethren, and they could not come at him for the crowd. 20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee. 21 But he answered and said unto them, My mother and my brethren are these which ²hear the word of God, and do it. (+ § 58)

ERV. mg.: ¹ Or, *it* ² Or, *itself* * Some ancient authorities omit ver. 47.

ERV. txt.: ¹ who ² that

* Luke 11:24-26. (§ 94) See above.

§ 57. THE PARABLES BY THE SEA.

MATT. 13:1-53.

1 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow; 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up, and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 *He that hath ¹ears, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, Unto you it is given to know

MARK 4:1-34.

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching, 3 Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched; and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. 9 And he said, *Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parables. 11 And he said unto them, Unto you is given the mystery of the kingdom

LUKE 8:4-18.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: 5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. 7 And other fell amidst the thorns; and the thorns grew with it, and choked it. 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, *He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be. 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables;

REV. mg.: 2 Some ancient authorities add here, and in ver. 41, [after ears] to hear: as in Mark iv. 9; Luke viii. 8.

*Cf. Matt. 13:48 (p. 87); Mark 4:23 (p. 84).

*Matt. 11:15. He that hath ears to hear, let him hear. (§ 52)

*Luke 14:35. He that hath ears to hear, let him hear. (§ 101)

MATT. 13.

the mysteries of the kingdom of heaven, but to them it is not given. 12 ^aFor whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. 14 And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear,
and shall in no wise understand;

And seeing ye shall see,
and shall in no wise perceive:

15 For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

16 ^bBut blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

MARK 4.

of God: but unto them that are without, all things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

LUKE 8.

that seeing they may not see, and hearing they may not understand.

^a Cf. Mark 4: 25; Luke 8: 18 (p. 84), and references there.

^b Luke 10: 23, 24. And turning to the disciples, he said privately, Blessed are the eyes which see the things which ye see: 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. (§87)

MATT. 13.

18 Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the ¹ world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

MARK 4.

13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. 16 And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18 And others are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the ¹ world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, *Is the lamp brought to be put under the bushel, or under the bed, *and* not to be

LUKE 8.

11 Now the parable is this: The seed is the word of God. 12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they which¹, when they have heard, receive the word with joy; and these have no root, which¹ for a while believe, and in time of temptation fall away. 14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. 15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

16 *And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it

ERV. mg.: ¹ Or, *age*

ERV. txt.: ¹ who

*Matt. 5:15. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. (§ 49)

*Luke 11:33. No man when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. (§ 94)

MATT. 13.

MARK 4.

LUKE 8.

put on the stand? 22 *For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. 23 ^bIf any man hath ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: ^cwith what measure ye mete it shall be measured unto you: and more shall be given unto you. 25 ^dFor he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

on a stand, that they which¹ enter in may see the light. 17 ^aFor nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. 18 Take heed therefore how ye hear: ^efor whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he ^fthinketh he hath. (+§56)

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed ¹tares also among the wheat, and went away. 26 But when the blade sprang up, and brought forth fruit, then appeared the tares also. 27 And the ²servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, ³An enemy hath done this.

REV. mg.: ¹ Or, *darnel* ² Gr. *bondservants*. ³ Gr. *A man that is an enemy*. ⁴ Or, *seemeth to have*

REV. txt.: ⁵ that

^a Matt. 10:26. For there is nothing covered, that shall not be revealed; and hid, that shall not be known. (§64)

^b Luke 12:2. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. (§96)

^c Cf. Matt. 13:9; Mark 4:9; Luke 8:8 (p. 81), and references there; also Matt. 13:43 (p. 87).

^d Matt. 7:2. And with what measure ye mete, it shall be measured unto you. (§49)

^e Luke 6:38. For with what measure ye mete it shall be measured to you again. (§49)

^f Matt. 25:29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. (§131)

¹ Cf. Matt. 13:12 (p. 82).

² Luke 19:26. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. (§117)

MATT. 13.

And the ¹servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 *Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

MARK 4.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth ²beareth fruit of herself; first the blade, then the ear, then the full corn¹ in the ear. 29 But when the fruit ³is ripe, straightway he ⁴putteth forth the sickle, because the harvest is come.

30 *And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 *It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

[LUKE 13.]

[*Luke 13:18, 19. He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.] (§ 97)

ERV. mg.: ¹Gr. bondservants *Or, yieldeth *Or, alloweth *Or, sendeth forth *Gr. As unto

ARB. tsk.: ¹grain

* Luke 13: 18, 19. (§ 97) See above.

MATT. 13.

33 *Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three ¹measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken ²by¹ the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation ³of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil: and the harvest is ⁴the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in ⁵the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his king-

MARK 4.

33 And with many such parables spake he the word unto them, as they were able to hear it: 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

[LUKE 13.]

[¹Luke 13:20, 21. And again he said, Whereunto shall I liken the kingdom of God? 21 It is like unto leaven, which a woman took and hid in three ¹measures of meal, till it was all leavened.] (§ 97)

ERV, mg.: ¹ The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half. *Or, through *Many ancient authorities omit of the world. *Or, the consummation of the age

ABV, txt.: ¹ through

*Luke 13:20, 21. (§ 97) See above.

MATT. 13.

dom all things that cause stumbling, and them that do iniquity, ⁴² and shall cast them into the furnace of fire: there shall be the weeping and gnashing¹ of teeth. ⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. ^b He that hath ears, let him hear.

⁴⁴ The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and ¹ in his joy he goeth and selleth all that he hath, and buyeth that field.

⁴⁵ Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: ⁴⁶ and having found one pearl of great price, he went and sold all that he had, and bought it.

⁴⁷ Again, the kingdom of heaven is like unto a ² net, that was cast into the sea, and gathered of every kind: ⁴⁸ which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. ⁴⁹ So shall it be in ³ the end of the world: the angels

ERV. mg.: ¹ Or, for joy thereof ² Gr. drag-net. ³ Or, the consummation of the age

AEV. txt.: ¹ the gnashing

^a Matt. 8:12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (§ 50)

^a Cf. Matt. 13:50. (p. 88)

^a Matt. 22:13. And cast him out into the outer darkness: there shall be the weeping and gnashing of teeth. (§ 124)

^a Matt. 24:51. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§ 131)

^a Matt. 25:30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§ 131)

^a Luke 13:28. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (§ 98)

^b Cf. Matt. 13:9; Mark 4:9; Luke 8:8 (p. 81), and references there; also Mark 4:23 (p. 84).

Matt. 13.

shall come forth, and sever the wicked from among the righteous, 50 *and shall cast them into the furnace of fire: there shall be the weeping and gnashing¹ of teeth.

51 Have ye understood all these things? They say unto him Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which² bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence. (+ § 62)

§ 58. THE STILLING OF THE TEMPEST.

Matt. 8: '18' 23-27.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.¹ (§ 86)

23 And when he was entered into a boat, his disciples followed him. 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him, saying, Save, Lord; we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27

MARK 4: 35-41.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, 'Master', carest thou not that we perish? 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind

LUKE 8: 22-25.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your

ERV, mg.. ¹ Or, Teacher

ARV, txt.: ¹ the gnashing ² who ³ Teacher

* Cf. Matt. 13: 42 (p. 87), and references there.

MATT. 8.

And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

MARK 4.

ceased, and there was a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet faith? 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

LUKE 8.

faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him.

§ 59. THE GADARENE DEMONIACS.

MATT. 8:28-34.

28 And when he was come to the other side into the country of the Gadarenes, there met him two ¹possessed with devils¹, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. 29 And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? 30 Now there was afar off from them a herd of many swine feeding. 31 And the ²devils¹ besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.

(Paragraph continued on page 90.)

MARK 5:1-20.

1 And they came to the other side of the sea, into the country of the Gerasenes. 2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; 4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and worshipped him; 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. 8 For he said unto him, Come forth, thou unclean spirit, out of the man. 9 And he asked him, What is

LUKE 8:26-39.

26 And they arrived at the country of the ³Gerasenes, which is over against Galilee. 27 And when he was come forth upon the land, there met him a certain man out of the city, who had ²devils¹; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. 28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. 29 For he commanded² the unclean spirit to come out from the man. For ⁴often-times it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the ⁵devil² into the deserts. 30 And Jesus asked him, What is thy name? And he said, Legion; for many ²devils¹ were entered into him. 31 And they intreated him that he would not command them

REV. mg.. ¹ Or, *demoniacs* ² Gr. *demons*. ³ Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37. ⁴ Or, *of a long time* ⁵ Gr. *demon*.

REV. trk.: ¹ demons ² was commanding ³ demon

MATT. 8.

83 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were 'possessed with devils'. 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders. (+ § 41)

MARK 5.

thy name? And he saith unto him, My name is Legion; for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there on the mountain side a great herd of swine feeding. 12 And they besought him, saying, Send us into the swine, that we may enter into them. 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked² in the sea. 14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. 15 And they came to Jesus, and behold³ him that was possessed with devils¹ sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. 16 And they that saw it declared unto them how it befell⁴ him that was possessed with devils¹, and concerning the swine. 17 And they began to beseech him to depart from their borders. 18 And as he was entering into the boat, he that had been possessed with 'devils' besought him that he might be with him. 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things

LUKE 8.

to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. 33 And the 'devils' came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked².

34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. 35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the 'devils' were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. 36 And they that saw it told them how he that was possessed with 'devils' was 'made whole. 37 And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. 38 But the man from whom the 'devils' were gone out prayed him that he might be with him: but he sent him away,

EV. mg.: ¹ Or, *demoniac* ² Or, *the demoniac* ³ Or, *demons*. ⁴ Or, *saved*

ABV. int.: ¹ *demons* ² *drowned*

MARK 5.

the Lord hath done for thee, and *how* he had mercy on thee. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel¹.

LUKE 8.

saying, 39 Return to thy house and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

§ 60. THE RAISING OF JAIRUS'S DAUGHTER.

MATT. 9: '1' 18-28.

'1 And he entered into a boat, and crossed over, and came into his own city.' (§ 41)

18 While he spake these things unto them, behold, there came 'a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and *so did* his disciples.

20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be ²made whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath ²made thee whole. And the woman was ²made whole from that hour.

MARK 5: 21-43.

21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. 22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be ²made whole, and live. 24 And he went with him; and a great multitude followed him, and they thronged him.

25 And a woman, which³ had an issue of blood twelve years, 26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment. 28 For she said, If I touch but his garments, I shall be ²made whole. 29 And straightway the fountain

LUKE 8: 40-56.

40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. 41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; 42 for he had an only daughter, about twelve years of age, and she lay a dying⁴. But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, which³ had spent all her living upon physicians, and could not be healed of any 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanch'd. 45 And Jesus said, Who is it that touched me? And when all denied, Peter said, ⁵and they that were with him, Master, the multitudes press thee and

REV. mg.: ¹ Or, one ruler. ² Or, saved. ³ Or, saved thee. ⁴ Some ancient authorities omit *had spent all her living upon physicians*, and. ⁵ Some ancient authorities omit *and they that were with him*.

REV. text: ¹ marvelled ² who ³ was dying

MATT. 9.

23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult,

MARK 5.

of her blood was dried up; and she felt in her body that she was healed of her ¹plague. 30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath ²made thee whole; go in peace, and be whole of thy ¹plague.

35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the ³Master¹ any further? 36 But Jesus, ⁴not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. 37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly. 39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the

LUKE 8.

crush *thee*. 46 But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath ²made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the ³Master¹. 50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be ²made whole. 51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. 52 And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 But he, taking her by the hand,

EBV. mg.: ¹ Or, scourge: ² Or, saved thee ³ Or, Teacher ⁴ Or, overhearing ⁵ Or, saved

ABV. txt.: ¹ Teacher

MATT. 9.

24 he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. 25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. 26 And the fame hereof went forth into all that land.

MARK 5.

child is not dead, but sleepeth. 40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. 41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. 42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. 43 And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

LUKE 8.

called, saying, Maiden, arise. 55 And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat. 56 And her parents were amazed: but he charged them to tell no man what had been done.

§ 61. THE TWO BLIND MEN, AND THE DUMB DEMONIAK.

MATT. 9:27-34.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. 31 But they went forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb man possessed with a ¹devil. 33 And when the ¹devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, By the prince of the ²devils casteth he out ³devils. (+ § 63)

§ 62. SECOND REJECTION AT NAZARETH.

MATT. 13:54-58.

54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished,

MARK 6:1-6a.

1 And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And

[Luke 4:16-30. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the syna-

ERV. mg.: ¹Gr. this fame. ²Or, sternly ³Gr. demon. ⁴Or, In ⁵Gr. demons.

ARB. txt.: ¹demon ²demons

MATT. 13.

and said, Whence hath this man this wisdom, and these ¹mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were ²offended in him. But Jesus said unto them, ³A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many ¹mighty works there because of their unbelief. (+§ 65)

MARK 6.

when the sabbath was come, he began to teach in the synagogue: and ⁴many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such ¹mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were ²offended in him. 4 And Jesus said unto them, ⁵A prophet is not without honour, save in his own country, and among his own kin, and in his own house. 5 And he could there do no ⁴mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.

[LUKE 4.]

gogue on the sabbath day, and stood up to read. 17 And there was delivered unto him ⁶the book of the prophet Isaiah. And he opened the ⁷book, and found the place where it was written, 18 The Spirit of the Lord is upon me, ⁸Because he anointed me to preach ⁹good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, 19 To proclaim the acceptable year of the Lord. 20 And he closed the ¹⁰book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there

REV. mg.: ¹Gr. powers. ²Gr. caused to stumble. ³Some ancient authorities insert *the*. ⁴Gr. power. ⁵Or, a roll ⁶Or, roll ⁷Or, wherefore ⁸Or, the gospel

* Luke 4: 24 (§ 36) See above. Cf. also John 4: 44. (§ 34)

[LUKE 4.]

came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to ¹Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.] (§ 86)

§ 63. THIRD PREACHING TOUR CONTINUED.

MATT. 9:35.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

MARK 6:65.

And he went round about the villages teaching.

§ 64. THE MISSION OF THE TWELVE.

MATT. 9:36-11:1.

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, *The harvest truly¹ is plenteous, but the labourers are

MARK 6:7-13.

multitudes as sheep without shepherd.

Truly the harvest is plenty.

LUKE 9:1-6.

ERV. mg.: ¹Gr. *Sarepta*.ERV. txt.: ¹indeed

*Luke 10:2. The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. (§ 87)

MATT. 9.	MARK 6.	LUKE 9.
<p>few. 88 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 10:1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.</p> <p>2 Now the *names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the <i>son</i> of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the <i>son</i> of Alphæus, and Thaddæus; 4 Simon the ¹ Canaanæan, and Judas Iscariot, who also ² betrayed him. 5 These twelve Jesus sent forth, and charged them, saying,</p> <p>Go not into <i>any</i> way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 *And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out ³ devils⁴: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your ⁴ purses; 10 no wallet for <i>your</i> journey,</p>	<p>7 And he called² unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;</p> <p>8 *and he charged them that they should take nothing for <i>their</i></p>	<p>1 And he called the twelve together, and gave them power and authority over all ⁴ devils⁵, and to cure diseases.</p> <p>2 And he sent them forth to preach the kingdom of God, and to heal ⁶ the sick. 3 *And he said unto them, Take nothing for your journey, neither staff, nor</p>

ERV. mg.: ¹ Or, Zealot. See Luke vi. 15; Acts i. 13. ² Or, delivered him up: and so always. ³ Or, demons. ⁴ Or, girdles. ⁵ Some ancient authorities omit the sick.

ARB. txt.: ¹ demons ² calleth

* Cf. § 42.

* Luke 10: 3-12. Go your ways: behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes: and salute no man on the way. 5 And into whatsoever house ye shall enter, first say, Peace be to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. 8 Go not from house to house. 8 And into whatsoever city ye enter, and they

MATT. 10.

neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. 19 But when they

MARK 6.

journey, save a staff only; no bread, no wallet, no money in their purse; 9 but to go shod with sandals: and, said he, put not on two coats. 10 And he said unto them, Whosoever ye enter into a house, there abide till ye depart thence. 11 And whatsoever place shall not receive you, and they hear you not, as you go forth thence, shake off the dust that is under your feet for a testimony unto them.

[* Mark 13:9, 11-13. But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. . . . 11 And when they lead you to judgement, and deliver you

LUKE 9.

wallet, nor bread, nor money; neither have two coats. 4 And into whatsoever house ye enter, there abide, and thence depart. 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.

[* Luke 21:12-19. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. 13 It shall turn¹ unto you for a testimony. 14 Settle it therefore

ERV. mg.: * Or, *simple*. * Or, *brass*. * Or, *girdle*. * Or, *you being brought*.

ABV. txt.: ¹ turn out

receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. 12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city. (§ 87)

* Matt. 24:9. Then shall they deliver you up unto tribulation, and shall kill you. (§ 131)

* Mark 13:9, 11-13. (§ 131) See above.

* Luke 21:12-19. (§ 131) See above.

* Luke 12:11, 12. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say. (§ 96)

MATT. 10.

deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. 21 *And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and ¹cause them to be put to death. 22 ^bAnd ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. 23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 *A disciple is not above his ²master¹, nor a ²servant above his lord. 25 It is enough for the disciple that he be as his ²master¹, and the ²servant as his lord. If they have called the master of the house ⁴Beelzebub, how much more *shall they call*³ them of his household! 26 Fear them not therefore:

MARK [13].

up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.³ 12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and ¹cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.] (§131)

LUKE [21].

in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you ⁵shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye shall win your ⁶souls.] (§131)

ERV. mg.: ¹ Or, put them to death *Or, teacher *Gr. bondservant. *Gr. Beelzebub: and so elsewhere. *Or, shall they put to death *Or, lives

ARV. txt.: ¹ teacher *Omit: shall they call *Holy Spirit

*Mark 13:12; Luke 21:16. (§131) See above.

*John 16:2. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. (§134)

^bMark 13:13; Luke 21:17, 19. (§131) See above.

^bMatt. 24:9, 13. And ye shall be hated of all the nations for my name's sake. 13 But he that endureth to the end, the same shall be saved. (§131)

^bJohn 15:21. But all these things will they do unto you for my name's sake, because they know not him that sent me. (§134)

*Luke 6:40. The disciple is not above his master: but every one when he is perfected shall be as his master. (§49)

*John 13:16. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. (§133)

*John 15:20. Remember the word that I said unto you, A servant is not greater than his lord. (§134)

MATT. 10.

*for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them which¹ kill the body, but are not able to kill the soul: but rather fear him which² is able to destroy both soul and body in ¹hell. 29 Are not two sparrows sold for a farthing³? and not one of them shall fall on the ground without your Father: 30 ^bbut the very hairs of your head are all numbered. 31 Fear not therefore; ye are of more value than many sparrows. 32 Every one therefore who shall confess ^ame before men, ^ahim will I also confess before my Father which² is in heaven. 33 ^cBut whosoever shall deny me before men, him will I also deny before my Father which² is in heaven.

34 ^aThink not that I came

LUKE [12].

[*Luke 12:2-9. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light: and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them which¹ kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, which² after he hath killed hath ^apower to cast into ¹hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings⁴? and not one of them is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess ^ame before men, ^ahim shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God.] (§ 95)

ERV. mg.: ¹ Gr. Gehenna. ² Gr. in him. ³ Gr. in him. ⁴ Or, authority

ARY. txt.: ¹ that ² who ³ penny ⁴ pence

* Mark 4:22. For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. (§ 57)

* Luke 8:17. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. (§ 57)

^a Luke 12:2-9. (§ 95) See above.

^b Luke 21:18. And not a hair of your head shall perish (§ 131). See also Luke 12:7 (§ 95) above.

* Mark 8:38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. (§ 76)

* Luke 9:26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. (§ 76)

* Luke 12:9. (§ 95) See above.

^a Luke 12:51-53. Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law. (§ 95)

MATT. 10.	MARK 6.	LUKE 9.
<p>to ¹send peace on the earth : I came not to ¹send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes <i>shall be</i> they of his own household. 37 ^aHe that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 ^bAnd he that doth not take his cross and follow after me is not worthy of me. 39 ^cHe that ²findeth his ³life shall lose it; and he that ⁴loseth his ³life for my sake shall find it. 40 ^dHe that receiveth you receiveth me, and he that re- ceiveth me receiveth him that</p>		

ERV. mg.: ¹Gr. *cast*. ²Or, *found* ³Or, *soul* ⁴Or, *lost*

^a Luke 14: 26. If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (§ 101)

^b Matt. 16: 24. If any man would come after me, let him deny himself, and take up his cross, and follow me. (§ 76)

^b Mark 8: 34. If any man would come after me, let him deny himself, and take up his cross, and follow me. (§ 76)

^b Luke 9: 23. If any man would come after me, let him deny himself, and take up his cross daily, and follow me. (§ 76)

^b Luke 14: 27. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. (§ 101)

^c Matt. 16: 25. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. (§ 76)

^c Mark 8: 35. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake and the gospel's shall save it. (§ 76)

^c Luke 9: 24. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. (§ 76)

^c Luke 17: 33. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it. (§ 106)

^c John 12: 25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (§ 129)

^d Matt. 18: 5. And whoso shall receive one such little child in my name receiveth me. (§ 81)

^d Mark 9: 37. Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth him that sent me. (§ 81)

^d Luke 9: 48. Whosoever shall receive this little child in my name, receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great. (§ 81)

^d Luke 10: 16. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. (§ 87)

^d John 13: 20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. (§ 133)

MATT. 10.

sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 *And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11:1 And it came to pass, when Jesus had made an end of ¹commanding his twelve disciples, he departed thence to teach and preach in their cities. (+ §52)

MARK 6.

12 And they went out, and preached that *men* should repent. 13 And they cast out many ¹devils², and anointed with oil many that were sick, and healed them.

LUKE 9.

6 And they departed, and went throughout the villages, preaching the gospel and healing everywhere.

§ 65. DEATH OF JOHN THE BAPTIST.

MATT. 14:1-12.

1 At that season Herod the tetrarch heard the report concerning Jesus, 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's birthday came, the daughter

MARK 6:14-29.

14 And king Herod heard *thereof*; for his name had become known: and ²he said, John ³the Baptist⁴ is risen from the dead, and therefore do these powers work in him. 15 But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets. 16 But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. 18 For John said unto Herod, It is not

LUKE 9:7-9.

7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; 8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. 9 And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

[See Luke 8:19, 20; page 22.]

REV. mg.: ¹ Gr. *demons*. ² Some ancient authorities read *they*. ³ Gr. *the Baptist*.

REV. tr.: ¹ had finished. ² demons. ³ Baptist.

* Mark 9:41. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. (§81)

MATT. 14.

of Herodias danced in the midst, and pleased Herod. 7 Whereupon he promised with an oath¹ to give her whatsoever she should ask. 8 And she, being put forward by her mother, saith, Give me here in a charger¹ the head of John the Baptist. 9 And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; 10 and he sent, and beheaded John in the prison. 11 And his head was brought in a charger¹, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

MARK 6.

lawful for thee to have thy brother's wife. 19 And Herodias set herself against him, and desired to kill him; and she could not; 20 for Herod feared John, knowing that he was a righteous man and a holy², and kept him safe. And when he heard him, he¹ was much perplexed; and he heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the² high captains, and the chief men of Galilee; 22 and when³ the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John⁴ the Baptist⁵. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger¹ the head of John⁴ the Baptist⁵. 26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. 27 And straightway the king sent forth a soldier of his guard, and commanded to

REV. mg.: ¹ Many ancient authorities read *did many things*. ² Or, *military tribunes* Gr. *chilarchas*. ³ Some ancient authorities read *his daughter Herodias*. ⁴ Or, *it* ⁵ Gr. *the Baptist*.

REV. int.: ¹ On a platter ² a righteous and holy man ³ Baptist

MARK 6.

bring his head: and he went and beheaded him in the prison, 28 and brought his head in a charger¹, and gave it to the damsel; and the damsel gave it to her mother. 29 And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

§ 66. THE FEEDING OF THE FIVE THOUSAND.

MATT. 14: 13-23.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him ¹on foot from the cities. 14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. 15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. 16 But Jesus said unto them, They have no need to go away; give ye them to eat. 17 And they say unto him, We have here but five loaves, and two fishes. 18 And he said, Bring

MARK 6: 30-46.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. 31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. 32 And they went away in the boat to a desert place apart. 33 And *the people* saw them going, and many knew *them*, and they ran there together² ¹on foot from all the cities, and outwent them. 34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a

LUKE 9: 10-17.

10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. 11 But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed³. 12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals⁴: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more than

JOHN 6: 1-15.

1 After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias. 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3 And Jesus went up into the mountain, and there he sat with his disciples. 4 Now the passover, the feast of the Jews, was at hand. 5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy ²bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred ³pennyworth⁵ of

ERV mg.: ¹ Or, by land ² Or. leaves. ³ See marginal note on Matt. xviii. 28.

ERV, text.: ¹ on a platter ² together there ³ cured ⁴ provisions ⁵ shillings' worth

MATT. 14.

them hither to me. 19 And he commanded the multitudes to ¹sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. 20 And they did all eat¹, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. 21 And they that did eat were about five thousand men, beside² women and children.

MARK 6.

shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent: 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. 37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ²pennyworth³ of bread, and give them to eat? 38 And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And he commanded them that all should ¹sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he

LUKE 9.

five loaves and two fishes; except we should go and buy food for all this people. 14 For they were about five thousand men. And he said unto his disciples, Make them ¹sit down in companies, about fifty each. 15 And they did so, and made them all ¹sit down. 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. 17 And they did eat⁴, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

JOHN 6.

¹bread is not sufficient for them, that every one may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which⁵ hath five barley loaves, and two fishes: but what are these among so many? 10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

REV. mg.: ¹ Gr. recline. ² See marginal note on Matt. xviii. 28. ³ Gr. loaves.

REV. text.: ⁴ all ate ⁵ besides ⁶ shillings' worth ⁷ ate ⁸ who

MATT. 14.	MARK 6.		JOHN 6.
<p>22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.</p>	<p>among them all. 42 And they did all eat¹, and were filled. 43 And they took up broken pieces, twelve basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand men.</p> <p>45 And straightway he constrained his disciples to enter into the boat, and to go before <i>him</i> unto the other side to Bethsaida, while he himself sendeth the multitude away. 46 And after he had taken leave of them, he departed into the mountain to pray.</p>		<p>14 When therefore the people saw the ¹sign which he did, they said, This is of a truth the prophet that cometh into the world.</p> <p>15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.</p>

§ 67. JESUS WALKING ON THE WATER.

MATT. 14: 24-36.	MARK 6: 47-56.		JOHN 6: 16-21.
<p>24 But the boat² was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition³; and they cried out for fear. 27 But straightway Jesus spake unto</p>	<p>47 And when even was come, the boat was in the midst of the sea, and he alone on the land. 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: 49 but they, when they saw him walking on the sea, supposed that</p>		<p>16 And when evening came, his disciples went down unto the sea; 17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. 18 And the sea was rising by reason of a great wind that blew. 19 When therefore they had rowed about five and twenty or thirty furlongs, they behold</p>

ERV. mg.: ¹ Some ancient authorities read *signs*. ² Some ancient authorities read *was many furlongs distant from the land*.

ERV. txt.: ³ all ate ⁴ a ghost

MATT. 14.	MARK 6.		JOHN 6.
<p>them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters, ¹to come to Jesus. 30 But when he saw the ²wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.</p> <p>34 And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; 36 and they besought</p>	<p>it was an apparition¹, and cried out: 50 for they all saw him, and were troubled. But he straightway spake to them, and saith unto them, Be of good cheer: it is I; be not afraid.</p> <p>51 And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; 52 for they understood not concerning the loaves, but their heart was hardened.</p> <p>53 And when they had ²crossed over, they came to the land unto Gennesaret, and moored to the shore. 54 And when they were come out of the boat, straightway <i>the people</i> knew him, 55 and ran round about that whole region, and</p>		<p>Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. 20 But he saith unto them, It is I; be not afraid.</p> <p>21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.</p>

ERV. mg.: ¹ Some ancient authorities read *and came*. ² Many ancient authorities add [after *wind*] *strong*. ³ Or, *crossed over to the land, they came unto Gennesaret*.

ERV. txt.: ¹ a ghost

MATT. 14.	MARK 6.
him that they might only touch the border of his garment: and as many as touched were made whole.	began to carry about on their beds those that were sick, where they heard he was. 56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched ¹ him were made whole.

§ 68. DISCOURSE ON THE BREAD OF LIFE.

JOHN 6:22-71.

22 On the morrow the multitude which ¹ stood on the other side of the sea saw that there was none ² other ³ boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone 23 (howbeit there came ⁴ boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the ⁵ boats, and came to Capernaum, seeking Jesus. 25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27 Work not for the meat ⁶ which perisheth, but for the meat ⁷ which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom ⁸ he hath sent. 30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. 32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34 They said therefore unto him, Lord, evermore give us this bread. 35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36 But I said unto you, that ye have seen me, and yet believe not. 37 All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. 38 For I am come down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it

REV. mg.: ¹ Or, it ² Gr. little boat. ³ Gr. little boats. ⁴ Or, he sentREV. txt.: ⁵ that ⁶ no ⁷ food

JOHN 6.

up at the last day. 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and ¹I will raise him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which ¹sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. 46 ²Not that any man hath seen the Father, save he which ¹is from God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers did eat³ the manna in the wilderness, and they died. 50 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? 53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. 54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. 55 For my flesh is ⁴meat indeed, and my blood is ⁵drink indeed. 56 He that eateth my flesh and drinketh my blood abideth in me, and I in him. 57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. 58 This is the bread which came down out of heaven: not as the fathers did eat³, and died: he that eateth this bread shall live for ever. 59 These things said he in ⁶the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear ⁷it? 61 But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? 62 *What* then if ye should behold the Son of man ascending where he was before? 63 It is the spirit that quickeneth⁸; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. 65 And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

66 Upon this many of his disciples went back, and walked no more with him. 67 Jesus said therefore unto the twelve, Would ye also go away? 68 Simon Peter answered him, Lord, to whom shall we go? thou ⁹hast the words of eternal life. 69 And we have believed and know that thou art the Holy One of God. 70 Jesus answered them, Did not I choose you the twelve, and one of you is a devil? 71 Now he spake of Judas *the son of Simon Iscariot*, for he it was that should betray him, *being* one of the twelve.

REV. mg.: ¹Or, *that I should raise him up* ²Or, *true meat*. ³Or, *true drink*. ⁴Or, *a synagoge* ⁵Or, *him* ⁶Or, *last words*

REV. txt.: ⁷that ⁸ate ⁹giveth life

¹Matt. 11:27. And no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. (§52)

²Luke 10:22. And no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. (§57)

§69. DISCOURSE ON EATING WITH UNWASHEN HANDS.

MATT. 15:1-20.

1 Then there come to Jesus from Jerusalem Pharisees and scribes, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? 4 For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him ¹die the death. 5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; 6 he shall not honour his ²father. And ye have made void the ³word of God because of your tradition. 7 Ye hypocrites, well did Isaiah prophesy of you, saying, 8 This people honoureth me with their lips; But their heart is far from me. 9 But in vain do they worship me, Teaching *as their* doctrines the precepts of men.

MARK 7:1-23.

1 And there are gathered together unto him the Pharisees, and certain of the scribes, which ¹had come from Jerusalem, 2 and had seen that some of his disciples ate their bread with ⁴defiled, that is, unwashen, hands. 3 For the Pharisees, and all the Jews, except they wash their hands ⁵diligently, eat not, holding the tradition of the elders: 4 and *when they come* from the marketplace, except they ⁶wash³ themselves, they eat not: and many other things there be², which they have received to hold, ⁷washings of cups, and pots, and brassen ⁸vessels. 5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with ⁴defiled hands? 6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoureth me with their lips, But their heart is far from me. 7 But in vain do they worship me, Teaching *as their* doctrines the precepts of men. 8 Ye leave the commandment of God, and hold fast the tradition of men. 9 And he said unto them, Full well do ye reject the commandment of

ERV, mg.: ¹ Or, surely die ² Some ancient authorities add or his mother. ³ Some ancient authorities read law. ⁴ Or, common ⁵ Or, up to the elbow Gr. with the fist. ⁶ Gr. baptize. Some ancient authorities read sprinkle themselves. ⁷ Gr. baptizings. ⁸ Many ancient authorities add and couches.

ABV, txt.: ¹ who ² bathe ³ are

MATT. 15.

(Cf. ver. 4-6, p. 108.)

10 And he called to him the multitude, and said unto them, Hear, and understand: 11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. 12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were ¹offended, when they heard this saying? 13 But he answered and said, Every ²plant which my heavenly Father planted not, shall be rooted up. 14 Let them alone: they are blind guides. * And if the blind guide the blind, both shall fall into a pit.

15 And Peter answered and said unto him, Declare unto us the parable. 16 And he said, Are ye also even yet without understanding? 17 Perceive ye not, that whatso-

MARK 7.

God, that ye may keep your tradition. 10 For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him ¹die the death: 11 but ye say, If a man shall say to his father or his mother, That where-with thou mightest have been profited by me is Corban, that is to say, Given to God; 12 ye no longer suffer him to do aught for his father or his mother; 13 making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

14 And he called to him the multitude again, and said unto them, Hear me all of you, and understand: 15 There is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the ⁴man.

17 And when he was entered into the house from the multitude, his disciples asked of him the parable. 18 And he saith unto them, Are ye so without understanding

REV. mg.: ¹ Gr. caused to stumble. ² Gr. planting. ³ Or, surely die ⁴ Many ancient authorities insert [after man] ver. 16 *If any man hath ears to hear, let him hear.*

* Luke 6:39. Can the blind guide the blind? shall they not both fall into a pit? (§ 49)

MATT. 15.

ever goeth into the mouth passeth into the belly, and is cast out into the draught? 18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: 20 these are the things which defile the man: but to eat with unwashen hands defileth not the man.

MARK 7.

also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him; 19 because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean. 20 And he said, That which proceedeth out of the man, that defileth the man. 21 For from within, out of the heart of men, ¹evil thoughts proceed, fornications, thefts, murders, adulteries, 22 covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: 23 all these evil things proceed from within, and defile the man.

REV. mg.: ¹ Ev. thoughts that are evil.

PART VI.

THIRD PERIOD OF THE GALILEAN MINISTRY.

FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE FOR JERUSALEM.

§70. JOURNEY TOWARD TYRE AND SIDON; THE SYROPHœNICIAN WOMAN'S DAUGHTER.

MATT. 15: 21-28.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a 'devil'. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's 'bread and cast it to the dogs. 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

MARK 7: 24-30.

24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a 'Greek, a Syrophœnician by race. And she besought him that he would cast forth the 'devil' out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's 'bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the 'devil' is gone out of thy daughter. 30 And she went away unto her house, and found the child laid upon the bed, and the 'devil' gone out.

The Tyre & Sidon.

We mean whose daughter is in a corner.

Jesus tells her faith as a Gentile! - The bread is not thrown to dogs.

REV. mg.: 1 Gr. demon. * Or, loaf * Some ancient authorities omit and Sidon. * Or, Gentile

ARV. text: 1 demon

§ 71. RETURN THROUGH DECAPOLIS; MANY MIRACLES OF HEALING.

MATT. 15:29-31.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. 30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: 31 inasmuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

MARK 7:31-37.

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. 37 And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

§ 72. THE FEEDING OF THE FOUR THOUSAND.

MATT. 15: 32-38.

82 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in¹ the way. 33 And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. 35 And he commanded the multitude to sit down on the ground; 36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. 37 And they did all eat², and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, beside³ women and children.

MARK 8:1-9.

1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint in¹ the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with¹ bread here in a desert place? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. 8 And they did eat⁴, and were filled: and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand: and he sent them away.

§ 73. THE PHARISEES AND SADDUCEES DEMANDING A SIGN FROM HEAVEN.

MATT. 15: 39-16: 12.

39 And he sent away the multitudes, and entered into

MARK 8:10-21.

10 And straightway he entered into the boat with his

ERV. mg.: ¹ Gr. *loaves*.AEV. txt.: ¹ on ² all ate ³ besides ⁴ ate

MATT. 15.

the boat, and came into the borders of Magadan.

16:1 And the Pharisees and Sadducees came, and tempting¹ him asked him to shew them a sign from heaven. 2 *But he answered and said unto them, ¹When it is evening, ye say, *It will be fair weather: for the heaven is red.* 8 And in the morning, *It will be foul weather to-day: for the heaven is red and lowring².* Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. 4 ^bAn evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

5 And the disciples came to the other side and forgot to take ³bread. 6 And Jesus said unto them, *Take heed and beware of the leaven of the Pharisees and Sadducees. 7 And they reasoned among themselves, saying, ^aWe took no ³bread. 8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have

MARK 8.

disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting¹ him. 12 And he sighed deeply in his spirit, and saith, ^bWhy doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and again entering into *the boat* departed to the other side.

14 And they forgot to take bread; and they had not in the boat with them more than one loaf. 15 And he charged them, saying, *Take heed, beware of the leaven of the Pharisees and the leaven of Herod. 16 And they reasoned one with another, ^csaying, ^bWe have no bread. 17 And Jesus perceiving it saith unto them, Why reason ye, because

ERV. mg.: ¹The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities. *Or, *loaves.* *Or, *It is because we took no bread.* *Some ancient authorities read *because they had no bread.* *Or, *It is because we have no bread.*

ERV. txt.: ^atrying ^blowering

*Luke 12:54-56. And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 55 And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? (§95)

^bMatt. 12:39. An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet. (§55)

^cLuke 11:29. This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. (§94)

*Luke 12:1. Beware ye of the leaven of the Pharisees, which is hypocrisy. (§95)

*Cf. Matt. 16:11, p. 116.

MATT. 16.

no ¹ bread? 9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many ² baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many ² baskets ye took up? 11 How is it that ye do not perceive that I spake not to you concerning ¹ bread? ³ But beware of the leaven of the Pharisees and Sadducees. 12 Then understood they how ¹ that he bade them not beware of the leaven of ¹ bread, but of the teaching of the Pharisees and Sadducees.

MARK 8.

ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among the five thousand, how many ² baskets full of broken pieces took ye up? They say unto him, Twelve. 20 And when the seven among the four thousand, how many ² basketfuls of broken pieces took ye up? And they say unto him, Seven. 21 And he said unto them, Do ye not yet understand?

§ 74. THE BLIND MAN NEAR BETHSAIDA.

MARK 8:22-26.

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? 24 And he looked up, and said, I see men; for I behold *them* as trees, walking. 25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying, Do not even enter into the village.

§ 75. PETER'S CONFESSION.

MATT. 16:13-20.

13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say ⁴ that the Son of man is? 14 And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And

MARK 8:27-30.

27 And Jesus went forth, and his disciples, into the villages of Caesarea Philippi: and in ⁵ the way he asked his disciples, saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets. 29 And he asked them, But who say ye that I

LUKE 9:18-21.

18 And it came to pass, as he was praying alone⁶, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? 19 And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. 20 And he said unto them, But

ERV, mg.: ¹ Gr. loaves. ² Basket in ver. 9 and 10 represents different Greek words. ³ Basket in ver. 19 and 20 represents different Greek words. ⁴ Many ancient authorities read that I the Son of man am. See Mark viii. 27; Luke ix. 18.

ERV, txt.: ⁵ On the way ⁶ on ⁷ apart

⁸ See Mark 8:15 and note ⁸ on page 115.

MATT. 16.

Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which¹ is in heaven. 18 And I also say unto thee, that thou art ¹Peter, and upon this ²rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: *and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ.

Peter tells Jesus who he himself thinks he is,

MARK 8.

am? Peter answereth and saith unto him, Thou art the Christ. 36 And he charged them that they should tell no man of him.

LUKE 9.

who say ye that I am? And Peter answering said, The Christ of God. 21 But he charged them, and commanded *them* to tell this to no man;

[Paragraph continued in § 76.]

§ 76. CHRIST FORETELLS HIS DEATH AND RESURRECTION.

MATT. 16: 21-28.

21 From that time began ³Jesus to shew unto his disciples, how² that ¹he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke him, saying, 'Be it far from

7 to Jerusalem.
1. Go to Jerusalem.
2. Die
3. Rise

MARK 8: 31-9: 1.

31 And he began to teach them, that ¹the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spake the saying openly. And Peter took him, and began to rebuke him.

LUKE 9: 22-27.

22 saying, ¹The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.

[Paragraph continued on next page.]

ERV. mg.: ¹ Gr. Petros. ² Gr. petra. ³ Some ancient authorities read Jesus Christ. ⁴ Or, God have mercy on thee.

ABV. txt.: ¹ who ² Omit how

*Matt. 18: 18. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. (§ 81)

*John 20: 23. Whosoever sins ye forgive, they are forgiven unto them; whosoever *sins* ye retain, they are retained. (§ 146)

*Luke 17: 25. But first must he suffer many things and be rejected of this generation. (§ 108) Cf. also Matt. 17: 22; Mark 9: 31; Luke 9: 44; (§ 79) and Matt. 20: 18; Mark 10: 33; Luke 18: 31. (§ 113)

MATT. 16.

thee, Lord: this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. 24 Then said Jesus unto his disciples, *If any man would come after me, let him deny himself, and take up his cross, and follow me. 25 ^bFor whosoever would save his ¹life shall lose it: and whosoever shall lose his ¹life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his ¹life? or what shall a man give in exchange for his ¹life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his ²deeds. 28 Verily I say unto you, There be ¹ some of them that stand here, which ² shall in no wise taste of death, till they see the Son of man coming in his kingdom.

MARK 8.

33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. 34 And he called unto him the multitude with his disciples, and said unto them, *If any man would come after me, let him deny himself, and take up his cross, and follow me. 35 ^bFor whosoever would save his ¹life shall lose it; and whosoever shall lose his ¹life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his ¹life? 37 For what should a man give in exchange for his ¹life? 38 *For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. 9:1 And he said unto them, Verily I say unto you, There be ¹ some here of them that stand *by*, which ² shall in no wise taste of death, till they see the kingdom of God come with power.

LUKE 9.

23 And he said unto all, *If any man would come after me, let him deny himself, and take up his cross daily, and follow me. 24 ^bFor whosoever would save his ¹life shall lose it; but whosoever shall lose his ¹life for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self? 26 *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. 27 But I tell you of a truth, There be ¹ some of them that stand here, which ² shall in no wise taste of death, till they see the kingdom of God.

ERV. mg.: ¹ Or, soul ² Or, doing.

ARY. txt.: ¹ are ² who

- * Matt. 10: 38. And he that doth not take his cross and follow after me, is not worthy of me. (§64)
- * Luke 14: 27. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. (§101)
- * Matt. 10: 39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. (§64)
- * Luke 17: 33. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it. (§108)
- * John 12: 25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (§129)
- * Matt. 10: 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (§64)
- * Luke 12: 9. But he that denieth me in the presence of men shall be denied in the presence of the angels of God. (§95)

§ 77. THE TRANSFIGURATION.

MATT. 17:1-13.

1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three ¹tabernacles; one for thee, and one for Moses, and one for Elijah. 5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. 8 And lifting up their eyes, they saw no one, save Jesus only.

MARK 9:2-13.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: 3 and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three ¹tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he wist¹ not what to answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

LUKE 9:28-36.

28 And it came to pass about eight days after these sayings, he² took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. 30 And behold, there talked with him two men, which³ were Moses and Elijah; 31 who appeared in glory, and spake of his ²decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but ²when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three ¹tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is ⁴my Son, my chosen: hear ye him. 36 And when the voice ⁵came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

ERV. mg. 1 ¹ Or, booths ² Or, departure Mark xvii. 5; Mark ix. 7. ³ Or, was past ⁴ Or, having remained awake ⁵ Many ancient authorities read my beloved Son. See

ABV. txt.: ¹ knew ² that he ³ who

MATT. 17

Feel the vision to no man
 9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed¹. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.

MARK 9.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean. 11 And they asked him, saying, ¹The scribes say that Elijah must first come². 12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed¹, even as it is written of him.

§ 78. THE DEMONIAO BOY.

MATT. 17:14-20.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him

MARK 9:14-29.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them? 17 And one of the multitude answered him, ²Master³, I brought unto thee my son, which⁴ hath a dumb spirit; 18 and wheresoever it taketh him, it ²dasheth him down:

LUKE 9:37-43a.

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. 38 And behold, a man from the multitude cried, saying, ²Master³, I beseech thee to look upon my son; for he is mine only child: 39 and behold, a spirit taketh him, and he suddenly crieth out; and it ²teareth him that he foameth, and it hardly departeth from him, bruising him sorely. 40 And I besought thy disciples to cast it out; and they

ERV. mg.: ¹Or, How is it that the scribes say . . . come? ²Or, Teacher ³Or, rendeth him ⁴Or, convulseth

ERV. txt.: ¹would ²How is it that the scribes say . . . come? ³Teacher ⁴who

MATT. 17.

hither to me. 18 And Jesus rebuked him; and the 'devil' went out from² him: and the boy was cured from that hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast it out? 20 And he saith unto them, *Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto³ you.

MARK 9.

and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. 19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit *tare him grievously; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth. 24 Straightway the father of the child cried out, and *said, I believe; help thou mine unbelief. 25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come

LUKE 9.

could not. 41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. 42 And as he was yet a coming, the 'devil' *dashed him down, and *tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astonished at the majesty of God.

ERV. mg.: ¹ Or, demon. ² Many authorities, some ancient, insert [after you.] ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29. ³ Or, convulsed ⁴ Many ancient authorities add *with tears.* ⁵ Or, rent him

ARB. tit.: ¹ demon ² of

*Matt. 21:21. Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. (§ 122)

*Mark 11:22, 23. Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. (§ 122)

*Luke 17:6. If ye have faith as a grain of mustard seed, ye would say unto this sycamore tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. (§ 104)

2. 5. 10 84
for p. 100

MARK 9.

out of him, and enter no more into him. 26 And having cried out, and ¹torn him much, he came out: and *the child*¹ became as one dead; insomuch that the more part said, He is dead. 27 But Jesus took him by the hand, and raised him up; and he arose. 28 And when he was come into the house, his disciples asked him privately, ²saying², We could not cast it out³. 29 And he said unto them, This kind can come out by nothing, save by ³prayer.

§ 79. CHRIST AGAIN FORETELLS HIS DEATH AND RESURRECTION.

MATT. 17: 22, 23.

22 And while they ⁴abode in Galilee, Jesus said unto them, ⁵The Son of man shall be delivered up into the hands of men; 23 and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

MARK 9: 30-32.

30 And they went forth from thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them, ⁶The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. 32 But they understood not the saying, and were afraid to ask him.

LUKE 9: 43b-45.

43b But while all were marvelling at all the things which he did, he said unto his disciples, 44 Let these words sink into your ears: ⁷for the Son of man shall be delivered up into the hands of men. 45 But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

§ 80. THE SHEKEL IN THE FISH'S MOUTH.

MATT. 17: 24-27.

24 And when they were come to Capernaum, they that received the ⁸half-shekel came to Peter, and said, Doth not your ⁹master⁴ pay the ⁸half-shekel? 25 He saith, Yea.

¹MARK 9: 33a.¹

¹33 And they came to Capernaum: ¹(§ 81)

ERV. mg.: ¹ Or, convulsed ² Or, How is it that we could not cast it out? ³ Many ancient authorities add and fasting. ⁴ Some ancient authorities read were gathering themselves together. ⁵ Or, didrachma. ⁶ Or, teacher.

ARB. txt.: ¹ the boy ² Omitt saying ³ How is it that we could not cast it out? ⁴ teacher

⁵ Cf. Matt. 16: 21; Mark 8: 31; Luke 9: 22 (§ 76) and references there.

MATT. 17.

And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a 'shekel: that take, and give unto them for me and thee.

§81. DISCOURSE ON HUMILITY AND FORGIVENESS.

MATT., CHAP. 18.

1 In that hour came the disciples unto Jesus, saying, Who then is ²greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, 3 and said, 'Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall

MARK 9:33-50.

33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in¹ the way? 34 But they held their peace: for they had disputed one with another in¹ the way, who *was* the ²greatest. 35 And he sat down, and called the twelve; and he saith unto them, ³If any man would be first, he shall be last

LUKE 9:46-50.

46 And there arose a reasoning among them, which of them, should be ²'greatest'. 47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, 48 and said unto them,

[Paragraph continued on p. 124.]

ERV. mg.: ¹ Gr. *stater*. ² Gr. *greater*.ARB. txt.: ¹ on ² was the greatest

* Mark 10:15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. (§111)

* Luke 18:17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. (§111)

* Matt. 20:26, 27. But whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant. (§114)

* Matt. 23:11. But he that is greatest among you shall be your servant. (§127)

* Mark 10:43, 44. But whosoever would become great among you, shall be your minister: 44 and whosoever would be first among you, shall be servant of all. (§114)

* Luke 22:26. But he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. (§133)

MATT. 18.

humble himself as this little child, the same is the ¹greatest in the kingdom of heaven. 5* And whoso shall receive one such little child in my name receiveth me:

[Paragraph continued below.]

The treatment of little children.

Jesus' answer to the disciples' forbidding a man to cast out devils.

6* but whoso shall cause one of these little ones which¹ believe on me to stumble, it is profitable for him that² a great millstone should be hanged about his neck, and that he should be sunk

The quality of him who causes people to stumble.

ERV. mg.: ¹ Gr. greater. ² Gr. a millstone turned by an ass. ³ Or, Teacher ⁴ Gr. demons. ⁵ Gr. power. ⁶ Gr. in name that ye are. ⁷ Many ancient authorities omit on me. ⁸ Gr. lesser

ARY. txt.: ¹ that ² servant ³ Teacher ⁴ demons ⁵ who

* Matt. 10:40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (§64)

* Luke 10:16. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. (§87)

* John 13:20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. (§139)

* Luke 17:2. It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. (§104)

* Matt. 10:42. And whosoever shall give to drink unto one of these littl. ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. (§64)

⁴ See note ^b on page 123.

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of all, and minister² of all. 36 And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, 37 *Whosoever shall receive one of such little children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 John said unto him, *Master³, we saw one casting out 'devils' in thy name: and we forbade him, because he followed not us. 39 But Jesus said, Forbid him not: for there is no man which⁴ shall do a *mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us. 41 *For whosoever shall give you a cup of water to drink, *because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. 42 *And whosoever shall cause one of these little ones that believe ¹on me to stumble, it were better for him if ²a great millstone were hanged about his neck, and he were cast into the sea.

LUKE 9.

*Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: ⁴for he that is ⁵least among you all, the same is great.

49 And John answered and said, Master, we saw one casting out 'devils' in thy name; and we forbade him, because he followeth not with us. 50 But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

MATT. 18.

in the depth of the sea. 7 ^aWoe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 ^bAnd if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the ¹hell of fire. 10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which ¹is in ²heaven. 12 ^cHow think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that

if some-
thing will
hinders me
I will say
something
drop the
will.

The lost
sheep.

MARK 9.

43 ^bAnd if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into ¹hell, into the unquenchable ⁴fire. 45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into ¹hell. 47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into ¹hell; 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with ⁴fire. 50 ⁴Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

[LUKE 15.]

[^cLuke 15:4-7. What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his

REV. mg.: ¹ Gr. Gehenna of fire. ² Many authorities, some ancient, insert [after heaven] ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10. ³ Gr. Gehenna. ⁴ Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities. ⁵ Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.

ARV. txt.: ¹ who

^a Luke 17:1. It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! (§104)

^b Matt. 5:29, 30. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. (§49)

^c Luke 15:4-7. (§102) See above.

^d Matt. 5:13. Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? (§49)

^e Luke 14:34. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? (§101)

MATT. 18.

he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. 14 Even so it is not ¹the will of 'your Father which¹ is in heaven, that one of these little ones should perish.

From each of the 15 *And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. 17 And if he refuse to hear them, tell it unto the 'church: and if he refuse to hear the 'church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, ^bWhat things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which¹ is in heaven. 20 For where two

[LUKE 15.]

shoulders, rejoicing. 6 And when he cometh home, he call-eth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. 7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which¹ need no repentance.] (§ 102)

KRV. mg.: ¹ Gr. a thing willed before your Father. ² Some ancient authorities read my. ³ Some ancient authorities omit against thee. ⁴ Or, congregation

KRV. txt.: ¹ who

^a Luke 17: 8. If thy brother sin, rebuke him; and if he repent, forgive him. (§ 104)

^b Matt. 18: 19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (§ 75)

^c John 20: 23. Whosoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained. (§ 146)

MATT. 18.

or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, 'Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until ¹seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which ¹would make a reckoning with his ²servants. 24 And when he had begun to reckon, one was brought unto him, which ³owed him ten thousand ⁴talents. 25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The ⁴servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that ⁴servant, being moved with compassion, released him, and forgave him the ⁵debt. 28 But that ⁴servant went out, and found one of his fellow-servants, which ¹owed him a hundred ⁶pence⁷: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me,

*Peter's question of
how often one should
forgive the other*

*Parable of the King
& his servant.*

ERV. mg.: ¹ Or, seventy times and seven ² Gr. bondservants. ³ This talent was probably worth about £300. ⁴ Gr. bondservant. ⁵ Gr. loan. ⁶ The word in the Greek denotes a coin worth about eight pence halfpenny.

ERV. txt.: ¹ who ² that ³ shillings

⁷ Luke 17: 4. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him. (§ 104).

MATT. 18.

and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked 'servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 *So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

§ 82. CHRIST AT THE FEAST OF TABERNALES.

JOHN 7:1-52.

1 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. 2 Now the feast of the Jews, the feast of tabernacles, was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. 4 For no man doeth anything in secret, ²and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. 5 For even his brethren did not believe on him. 6 Jesus therefore saith unto them, My time is not yet come; but your time is alway¹ ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. 8 Go ye up unto the feast: I go not up ³yet³ unto this feast; because my time is not yet fulfilled. 9 And having said these things unto them, he abode *still* in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. 11 The Jews therefore sought him at the feast, and said, Where is he? 12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. 13 Howbeit³ no man spake openly of him for fear of the Jews.

ERV. mg.: ¹ Gr. bondservant ² Some ancient authorities read *and seeketh it to be known openly*. ³ Many ancient authorities omit *yet*.

ERV. txt.: ¹ always ² Omit yet ³ Yet

* Matt. 6:15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (§ 49)

JOHN 7.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. 17 If any man willeth to do his will, he shall know of the teaching, whether it be¹ of God, or *whether* I speak from myself. 18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill me? 20 The multitude answered, Thou hast a 'devil': who seeketh to kill thee? 21 Jesus answered and said unto them, I did one work, and ye all 'marvel. 22 For this cause hath Moses given² you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. 23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? 24 Judge not according to appearance, but judge righteous judgement.

25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? 26 And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? 27 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. 28 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. 29 I know him; because I am from him, and he sent me. 30 They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. 31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? 32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. 33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, ye cannot come. 35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion³ among the Greeks, and teach the Greeks? 36 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly⁴ shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive: ⁴for the Spirit was not yet *given*; because Jesus was not yet glorified. 40 *Some* of the multitude therefore, when they heard these words, said, This is of a truth the prophet. 41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? 42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? 43 So there arose a division in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake. 47 The Pharisees therefore answered them, Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude which⁵ knoweth not the law

ERV. mg.: ¹ Gr. *demon* ² Or, *marvel because of this*. *Moses hath given you circumcision* ³ Gr. *of*. ⁴ Some ancient authorities read *for the Holy Spirit was not yet given*.

ARB. txt.: ¹ is ² demon ³ ye all marvel because thereof. 22 Moses hath given ⁴ said, from within him ⁵ is-it

JOHN 7.

are accursed. 50 Nicodemus saith unto them (he that came to him before, being one of them), 51 Doth our law judge a man, except it first hear from himself and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and ¹see that out of Galilee ariseth no prophet.

§ 83. THE WOMAN TAKEN IN ADULTERY.

JOHN 7:53-8:11.

53 ²And they went every man unto his own house: 8:1 but Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, 4 they say unto him, ³Master¹, this woman hath been taken in adultery, in the very act. 5 Now in the law Moses commanded us to stone such: what then sayest thou of her? 6 And this they said, ⁴tempting² him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. 7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and with his finger wrote on the ground. 9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. 10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? 11 And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

§ 84. DISCOURSE ON THE LIGHT OF THE WORLD.

JOHN 8:12-30.

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. 14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. 15 Ye judge after the flesh; I judge no man. 16 Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me. 17 Yea and in your law it is written, that the witness of two men is true. 18 I am he that beareth witness of myself, and the Father that sent me beareth witness of me. 19 They said therefore unto him, Where is thy father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. 20 These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. 22 The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? 23 And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for except ye believe that ⁵I am *he*, ye shall die in your sins. 25 They said therefore unto him, Who art thou? Jesus said unto them, ⁶Even that which I have also spoken unto you from the beginning. 26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I ⁷unto the world. 27 They perceived not that he spake to them of the Father. 28 Jesus therefore said, When ye have lifted up the Son of man, then shall ye

ERV. mg.: ¹ Or, see: for out of Galilee &c. ² Most of the ancient authorities omit John vii. 53-viii. 11. Those which contain it vary much from each other. ³ Or, Teacher ⁴ Or, trying ⁵ Or, I am ⁶ Or, How is it that I even speak to you at all? ⁷ Gr. *info*.

AEV. txt.: ¹ Teacher ² trying ³ Father

JOHN 8.

know that ¹I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. 29 And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. 30 As he spake these things, many believed on him.

§ 85. DISCOURSE ON SPIRITUAL FREEDOM.

JOHN 8:31-59.

81 Jesus therefore said to those Jews which ¹had believed him, If ye abide in my word, then are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. 33 They answered unto him, We be ²Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word ³hath not free course in you. 38 I speak the things which I have seen with ⁴my Father: and ye also do the things which ye heard from *your* father. 39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye ⁵were Abraham's children, ⁶ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. 41 Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. 42 Jesus said unto them, If God ⁷standeth for your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. 43 Why do ye not ⁸understand my speech? *Even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and ⁹'stood' not in the truth, because there is no truth in him. ¹⁰When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. 45 But because I say the truth, ye believe me not. 46 Which of you convicteth me of sin? If I say truth, why do ye not believe me? 47 He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. 48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a ¹¹'devil'? 49 Jesus answered, I have not a ¹²'devil'; but I honour my Father, and ye dishonour me. 50 But I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my word, he shall never see death. 52 The Jews said unto him, Now we know that thou hast a ¹³'devil'. Abraham is dead¹⁴, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. 53 Art thou greater than our father Abraham, which ¹⁵is dead¹⁶? and the prophets are dead¹⁷: whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; ¹⁸55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. 56 Your father Abraham rejoiced ¹⁹to see my day; and he saw it, and was glad. 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham ²⁰'was', I am. 59 They took up stones therefore to cast at him: but Jesus ²¹hid himself, and went out of the ²²temple.

ERV. mg.: ¹Or, I am *he*, I am *he*: and I do ²Or, hath no place in you ³Or, the Father: do ye also therefore the things which ye heard from the Father. ⁴Gr. are. ⁵Some ancient authorities read ye do the works of Abraham. ⁶Or, know ⁷Some ancient authorities read standeth. ⁸Or, When one speaketh a lie, he speaketh of his own: for his father also is a liar. ⁹Gr. demon. ¹⁰Or, that he should see ¹¹Gr. was born. ¹²Or, was hidden, and went, &c. ¹³Many ancient authorities add and going through the midst of them went his way, and so passed by.

ARB. txt.: ¹that ²are ³standeth ⁴demon ⁵died ⁶who ⁷was born

PART VII.

THE PERREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM.

§ 86. THE FINAL DEPARTURE FROM GALILEE.

MATT. 19:1, 2.
MATT. 8: [18] 19-22.

1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan¹; 2 and great multitudes followed him; and he healed them there. (+ § 110)

[§:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.] 19 And there came ¹a scribe, and said unto him, ²Master², I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* ³nests; but

MARK 10:1.

1 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan¹; and multitudes come together unto him again; and, as he was wont, he taught them again.

LUKE 9:51-62.

51 And it came to pass, when the days ⁴were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was *as though he were* going to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume ⁵them? 55 But he turned, and rebuked ⁶them. 56 And they went to another village.

57 And as they went in ⁷the way, a certain man said unto him, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* ⁸nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he

ERV. mg.: ¹ Gr. *one scribe*. ² Gr. *Teacher*. ³ Gr. *lodging-places*. ⁴ Gr. *were being fulfilled*. ⁵ Many ancient authorities add *even as Elijah did*. ⁶ Some ancient authorities add *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them*.

ARB. txt.: ¹ the Jordan. ² Teacher. ³ on.

MATT. 8

the Son of man hath not where to lay his head. 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead. (+ § 58)

LUKE 9

said, Lord, suffer me first to go and bury my father. 60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. 61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. 62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

§ 87. THE MISSION OF THE SEVENTY.

LUKE 10: 1-24.

1 Now after these things the Lord appointed seventy¹ others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them, The harvest¹ is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes: and salute no man on the way. 5 And into whatsoever city or village ye shall enter, first say, Peace be to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things

70 into cities, into which he was about to come. Now to travel. where to stay.

ERV. mg.: ¹ Many ancient authorities add and two: and so in ver. 17. * Or, enter first, say * Or, it

ABV. txt.: ¹ harvest indeed.

* Matt. 9: 37, 38. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. (§ 64)

* Matt. 10: 7-16. And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your purses; 10 no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. (§ 64)

* Mark 6: 8-11. And he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; 9 but to go shod with sandals: and, said he, put not on two coats. 10 And he said unto them, Whosoever ye enter into a house, there abide till ye depart thence. 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. (§ 64)

* Luke 9: 3-5. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. 4 And into whatsoever house ye enter, there abide, and thence depart. 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. (§ 64)

LUKE 10.

as they give: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we do¹ wipe off against you: howbeit² know this, that the kingdom of God is come nigh. 12 *I say unto you, It shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the¹ mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 Howbeit³ it shall be more tolerable for Tyre and Sidon in the judgement, than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 ^bHe that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

17 And the seventy returned with joy, saying, Lord, even the² devils⁴ are subject unto us in thy name. 18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 *Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Howbeit⁵ in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 ^aIn that same hour he rejoiced³ in the Holy Spirit, and said, I ⁴thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; ⁵for so it was well-pleasing in thy sight. 22 *All things have been delivered unto me of my Father: ⁶and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth

ERV. mg.: ¹Gr. powers. ²Gr. demons. ³Or, by. ⁴Or, praise. ⁵Or, that

ARV. txt.: ¹Omit do. ²nevertheless. ³But. ⁴demons. ⁵Nevertheless

*Matt. 11:21-24. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. 24 Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement than for thee. (§52)

^bMatt. 10:40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (§64)

^bMatt. 18:5. And whoso shall receive one such little child in my name, receiveth me. (§81)

*Mark 9:37. Whosoever shall receive one of such little children in my name receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. (§81)

^bLuke 9:48. Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me. (§81)

^bJohn 13:20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. (§133)

*Mark 16:18. They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. (§149)

^aMatt. 11:25-27. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: 26 yea, Father, for so it was well-pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. (§52)

*Matt. 28:18. All authority hath been given unto me in heaven and on earth. (§149)

^bJohn 6:46. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. (§98)

LUKE 10.

to reveal him. 23 And turning to the disciples, he said privately, ^{Times!} ^{Compliment} ^{to them on} ^{what they have} ^{experienced!} "Blessed are the eyes which see the things that ye see: 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."

§ 88. THE GOOD SAMARITAN.

LUKE 10: 25-37.

25 And behold, a certain lawyer stood up and tempted¹ him, saying, ^{family} ^{as to who} ^{is neighbor} "Master², what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God³ with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbour? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which⁴ both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two⁵ pence⁶, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? 37 And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise."

§ 89. THE VISIT TO MARTHA AND MARY.

LUKE 10: 38-42.

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which⁷ also sat at the Lord's feet, and heard his word. 40 But Martha was⁸ cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, ⁹Martha, Martha, thou art anxious and troubled about many things: 42 ¹⁰but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

§ 90. HEALING OF THE MAN BORN BLIND.

JOHN, CHAP. 9.

1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who did sin¹, this man, or his parents, that he should be born blind?

REV. mg.: ¹ Or, Teacher ² Gr. from. ³ See marginal note on Matt. xviii. 28. ⁴ Gr. distracted. ⁵ A few ancient authorities read *Martha, Martha, thou art troubled; Mary hath chosen etc.* ⁶ Many ancient authorities read *but few things are needful, or one.*

REV. txt.: ¹ made trial of ² Teacher ³ who ⁴ shillings ⁵ sinned

⁶ Matt. 13: 16, 17. But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. (§ 57)

JOHN 9.

3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, ¹and anointed his eyes with the clay, 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbours therefore, and they which ¹saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said, No, but he is like him. He said, I am *he*. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. 12 And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that aforetime was blind. 14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see². 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. 18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered and said, We know that this is our son, and that he was born blind: 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. 22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 So they called a second time the man that was blind, and said unto him, Give glory to God; we know that this man is a sinner. 25 He therefore answered, Whether he be³ a sinner, I know not: one thing I know, that, whereas I was blind, now I see. 26 They said therefore unto him, What did he to thee? how opened he thine eyes? 27 He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? 28 And they reviled him, and said, Thou art his disciple, but we are disciples of Moses. 29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is. 30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. 31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. 32 Since the world began it was never heard that any one opened the eyes of a man born blind. 33 If this man were not from God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on ²the Son of God? 36 He answered and said, And who is he, Lord, that I may believe on him? 37 Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For

ERV. mg.: ¹ Or, and with the clay thereof anointed his eyes ² Many ancient authorities read the Son of man.

ART. txt.: ¹ that ² and I see ³ he

JOHN 9.

judgement came I into this world, that they which¹ see not may see; and that they which¹ see may become blind. 40 Those of the Pharisees which² were with him heard these things, and said unto him, Are we also blind? 41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

§ 91 THE GOOD SHEPHERD.

JOHN 10:1-21.

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is¹ the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This² parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. 10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may³ have it abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: 13 *he fleeth* because he is a hireling, and careth not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must⁴ bring, and they shall hear my voice; and⁵ they shall become one flock, one shepherd. 17 Therefore doth the Father love me, because I lay down my life, that I may take it again. 18 No one⁶ taketh it away from me, but I lay it down of myself. I have⁷ power to lay it down, and I have⁷ power to take it again. This commandment received I from my Father.

19 There arose a division again among the Jews because of these words. 20 And many of them said, He hath a⁸ devil⁹, and is mad; why hear ye him? 21 Others said, These are not the sayings of one possessed with a⁸ devil⁹. Can a⁸ devil⁹ open the eyes of the blind?

§ 92. CHRIST AT THE FEAST OF DEDICATION.

JOHN 10:22-42.

22¹⁰ And it was the feast of the dedication at Jerusalem: it was winter; 23 and Jesus was walking in the temple in Solomon's porch. 24 The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. 26 But ye believe not, because ye are not of

ERV. mg.: ¹ Or, a shepherd ² Or, proverb ³ Or, have abundance ⁴ Or, lead ⁵ Or, there shall be one flock ⁶ Some ancient authorities read took it away. ⁷ Or, right ⁸ Or, demon. ⁹ Some ancient authorities read At that time was the feast.

ARB. txt.: ¹ that ² who ³ demon

JOHN 10.

my sheep. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. 29 ¹My father, which¹ hath given *them* unto me, is greater than all; and no one is able to snatch ²*them* out of the Father's hand. 30 I and the Father are one. 31 The Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? 33 The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him, whom the Father ³sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. 39 They sought again to take him: and he went forth out of their hand.

40 And he went away again beyond Jordan² into the place where John was at the first baptizing; and there he abode. 41 And many came unto him; and they said, John indeed did no sign; but all things whatsoever John spake of this man were true. 42 And many believed on him there.

§ 93. DISCOURSE ON PRAYER.

LUKE 11:1-13.

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, ^aWhen ye pray, say, ^aFather, Hallowed be thy name. Thy kingdom ^acome. 3 Give us day by day ^aour daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into ⁷temptation.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not: the door is now shut and my children are with me in bed; I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him ^aas many as he needeth. 9 And I say unto you, ^bAsk, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you

ERV. mg.: ¹ Some ancient authorities read *That which my Father hath given unto me.* ^a Or, *ought* ^a Or, *consecrated* ^a Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9. ^a Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10. ^a Or, *Our bread for the coming day.* ⁷ Many ancient authorities add *but deliver us from the evil one (or, from evil).* See Matt. vi. 13. ^a Or, *whatsoever things*

ERV. txt.: ¹ who ^a the Jordan

^a Matt. 6:9-13. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not in temptation, but deliver us from the evil one. (§49)

^b Matt. 7:7-11. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (§49)

LUKE 11.

that is a father shall his son ask ¹a loaf, and he will give him a stone? or a fish, and he for a fish give him a serpent? 12 Or *if* he shall ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

§ 94. DISCOURSES AGAINST THE PHARISEES.

[MATT. 12:22-32. Then was brought unto him ²one possessed with a devil¹, blind and dumb; and he healed him, in so much that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Is this² the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out ³devils², but ⁴by Beelzebub the prince of the ⁵devils². 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I ⁶by Beelzebub cast out ⁷devils², ⁸by whom do your sons cast them out? therefore shall they be your judges. 28 But if I ⁹by the Spirit of God cast out ¹⁰devils², then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, Every sin

[MARK 3:22-30. And the scribes which⁴ came down from Jerusalem said, He hath Beelzebub, and, ⁵By the prince of the ⁶devils² casteth he out the ⁷devils². 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. 27 But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: 30 because they said, he hath an unclean spirit.] (§ 55)

LUKE 11:14-54.

14 And he was casting out a ¹devil¹ which² was dumb. And it came to pass, when the ³devil¹ was gone out, the dumb man spake; and the multitudes marvelled. 15 But some of them said, ⁴By Beelzebub the prince of the ⁵devils² casteth he out ⁶devils². 16 And others, tempting⁶ him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ⁷and a house divided against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out ⁸devils² ⁹by Beelzebub. 19 And if I ¹⁰by Beelzebub cast out ¹¹devils², by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by the finger of God cast out ¹²devils², then is the kingdom of God come upon you. 21 When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted,

ERV. mg.: ¹ Some ancient authorities omit a loaf, and he will give him a stone? or. ² Or, a demoniac ³ Gr. demons. ⁴ Or, in ⁵ Or, In ⁶ Gr. demon. ⁷ Or, and house falleth upon house.

REV. int.: ¹ demon ² Can this be ³ demons ⁴ that ⁵ that ⁶ trying

[MATT. 12.]

and blasphemy shall be forgiven ¹unto men; but the blasphemy against the Spirit shall not be forgiven. ³² And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this ²world, nor in that which is to come.] (§ 55)

[^a Matt. 12: 43-45. But the unclean spirit, when ³he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. ⁴⁴ Then ³he saith, I will return into my house whence I came out; and when ³he is come, ³he findeth it empty, swept and garnished. ⁴⁵ Then goeth ³he, and taketh with ⁴himself seven other spirits more evil than ⁴himself, and they enter in and dwell there: and the last state of that man cometh worse than the first. Even so shall it be also unto this evil generation.] (§ 55)

[^b Matt. 12: 38-42. Then certain of the scribes and Pharisees answered him, saying, ³Master¹, we would see a sign from thee.

LUKE 11.

and divideth his spoils. ²³ He that is not with me is against me; and he that gathereth not with me scattereth.

²⁴ ^aThe unclean spirit when ³he is gone out of the man, passeth through waterless places, seeking rest; and finding none, ³he saith, I will turn back unto my house whence I came out. ²⁵ And when ³he is come, ³he findeth it swept and garnished. ²⁶ Then goeth ³he, and taketh *to him* seven other spirits more evil than ⁴himself; and they enter in and dwell there: and the last state of that man cometh worse than the first.

²⁷ And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. ²⁸ But he said, Yea rather, blessed are they that hear the word of God, and keep it.

²⁹ ^bAnd when the multitudes were gathering together unto him, he began to say, This generation is an evil gen-

ERV. mg.: ¹ Some ancient authorities read *unto you men*. ² Or, *age* ³ Or, *is* ⁴ Or, *itself* ⁵ Or, *Teacher*

ARY. txt.: ¹ Teacher

^a Matt. 12: 43-45. (§ 55) See above.

^b Matt. 12: 38-42. (§ 55) See above.

^c Matt. 16: 4. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. (§ 73)

^d Mark 8: 12. Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. (§ 73)

[MATT. 12.]

39 But he answered and said unto them, A evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the ¹whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ²a greater than Jonah is here. 42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ²a greater than Solomon is here.] (§55)

LUKE 11.

eration: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. 80 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ²a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ²a greater than Jonah is here.

83 *No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. 34 ^bThe lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

KEY. mg.: ¹ Gr. sea-monster. ² Gr. more than

* Matt. 5: 15. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. (§49)

* Mark 4: 21. Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? (§57)

* Luke 8: 16. And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. (§57)

^b Matt. 6: 22, 23. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! (§49)

LUKE 11.

37 Now as he spake, a Pharisee asketh him to ¹dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed ¹before ¹dinner. 39 And the Lord said unto him, ¹'Now do ye Pharisees ²cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 Howbeit ³give for alms those things which ⁴are within; and behold, all things are clean unto you.

42 ⁵But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement ⁶and the love of God: but these ought ye to have done, and not to leave the other undone. 43 ⁷Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. 44 ⁸Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him, ⁹'Master ¹⁰, in saying this thou reproachest us also. 46 And he said, Woe unto you lawyers also! ¹¹'for ye lade ¹²men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 ¹³'Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. 49 ¹⁴'Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the ¹⁵'sanctuary: yea, I say unto you, it shall be required of this generation. 52 ¹⁶'Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

ERV. mg.: ¹ Gr. *breakfast*. ² Or, ye can ³ Teacher ⁴ Gr. *house*.

ABV. txt.: ¹ bathed himself ² Now ye the Pharisees ³ But ⁴ justice ⁵ Teacher ⁶ load

¹ Matt. 23: 25, 26. Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. (§ 127)

² Matt. 23: 23. Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. (§ 127)

³ Matt. 23: 6, 7. And love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be called of men, Rabbi. (§ 127)

⁴ Mark 12: 38, 39. Beware of the scribes, which desire to walk in long robes, and to have salutations in the marketplaces, 39 and chief seats in the synagogues, and chief places at feasts. (§ 127)

⁵ Luke 20: 46. Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts. (§ 127)

⁶ Matt. 23: 27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. (§ 127)

⁷ Matt. 23: 4. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. (§ 127)

⁸ Matt. 23: 29, 31. Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous. . . . 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. (§ 127)

⁹ Matt. 23: 34-36. Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation. (§ 127)

¹⁰ Matt. 23: 13. But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. (§ 127)

LUKE 11.

53 And when he was come out from thence, the scribes and the Pharisees began to ¹press upon *him* vehemently, and to provoke him to speak of ²many things; 54 laying wait for him, to catch something out of his mouth.

§95. TEACHINGS CONCERNING TRUST IN GOD AND COMING JUDGMENT.

LUKE, CHAP. 12.

1 In the mean time, when ³the many thousands of the multitude were gathered together, insomuch that they trode¹ one upon another, he began to ⁴say unto his disciples first of all, ⁵'Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 ⁶But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. 3 ⁷Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them which ⁸kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, which ⁹after he hath killed hath ¹⁰power to cast into ¹¹hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings⁴? and not one of them is forgotten in the sight of God. 7 ¹²But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess ¹³me before men, ¹⁴him shall the Son of man also confess before the angels of God: 9 ¹⁵but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 ¹⁶And every one

ERV. mg.: ¹Or, set themselves vehemently against him ²Or, more ³Gr. the myriads of. ⁴Or, say unto his disciples, First of all beware ye ⁵Or, authoritatively ⁶Gr. Gehenna. ⁷Gr. in me. ⁸Gr. in him.

ARV. txt.: ¹trod ²that ³who ⁴pence

^aMatt. 16: 6. Take heed and beware of the leaven of the Pharisees and Sadducees. (§73)

^bMatt. 16: 11. But beware of the leaven of the Pharisees and Sadducees. (§73)

^cMark 8: 15. Take heed, beware of the leaven of the Pharisees and the leaven of Herod. (§73)

^dMatt. 10: 26. For there is nothing covered that shall not be revealed; and hid, that shall not be known. (§64)

^eMark 4: 22. For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. (§57)

^fLuke 8: 17. For nothing is hid, that shall not be made manifest; nor *anything* secret that shall not be known and come to light. (§57)

^gMatt. 10: 27-32. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore; ye are of more value than many sparrows. 32 Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. (§64)

^hLuke 21: 18. And not a hair of your head shall perish. (§131)

ⁱMatt. 10: 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (§64)

^jMark 8: 38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. (§76)

^kLuke 9: 26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. (§76)

^lMatt. 12: 31, 32. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. (§55)

^mMark 3: 28, 29. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin. (§55)

LUKE 12.

who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

13 And one out of the multitude said unto him, 'Master', bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: ²for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned with himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn² and my goods. 19 And I will say to my ³soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night 'is thy ³soul required of thee; and the things which thou hast prepared, whose shall they be? 21 So is he that layeth up treasure for himself and is not rich toward God.

22 ⁴And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* ⁴life, what ye shall eat; nor yet for your body, what ye shall put on. 23 For the ⁴life is more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! 25 And which of you by being anxious can add a cubit unto his ⁴stature? 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? 29 And seek not

ERV. mg.: ¹ Or, Teacher ² Gr. for not in a man's abundance consisteth his life, from the things which he possesseth. ³ Or, life ⁴ Gr. they require thy soul. ⁵ Or, soul ⁶ Or, age

ARV. txt.: ¹ Teacher ² grain ³ the measure of his life

^a Matt. 10:19, 20. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. (§64)

^a Mark 13:11. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. (§131)

^a Luke 21:14, 15. Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. (§131)

^b Matt. 6:25-33. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto his stature? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. (§49)

LUKE 12.

ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 *For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Howbeit¹ seek ye¹ his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 ^bSell that² ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those ³servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 ^{c3}But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be 'broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said, ⁴Who then is 'the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that ⁵servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that ⁶servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that ⁷servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall 'cut him asunder, and appoint his portion with the unfaithful. 47 And that ⁸servant, which³ knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

ERV. mg.: ¹ Many ancient authorities read *the kingdom of God*. * Gr. *bondservants*. * Or, *But this ye know* ⁴ Gr. *digged through*. * Or, *the faithful steward, the wise man whom do*. * Gr. *bondservant*. ⁷ Or, *severely scourge him*

ARV. txt.: ¹ Yet ² that which ³ who

* Matt. 6:8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. (§ 49)

* Matt. 6:32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. (§ 49)

^b Matt. 6:19-21. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where thy treasure is, there will thy heart be also. (§ 49)

* Matt. 24:43, 44. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. 44 Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. (§ 131)

* Matt. 24:45-51. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§ 131)

LUKE 12.

49 I came to cast fire upon the earth; and what will I¹ if it is already kindled? 50 *But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 ^bThink ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 *And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 55 And when ye see a south wind blowing, ye say, There will be a ¹scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to ²interpret the face of the earth and the heaven; but how is it that ye know not how to ²interpret this time? 57 And why even of yourselves judge ye not what is right? 58 ^dFor as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale³ thee unto the judge, and the judge shall deliver thee to the ²officer, and the ²officer shall cast thee into prison. 59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

§ 96. THE GALILEANS SLAIN BY PILATE.

LUKE 13:1-9.

1 Now there were some present at that very season which¹ told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were ⁴offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

§ 97. THE WOMAN HEALED ON A SABBATH.

LUKE 13:10-21.

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman which⁴ had a spirit of infirmity eighteen years; and she was bowed together, and

ERV. mg. ¹ Or, *hot wind* ² Or. *prove*. ³ Or. *exactor* ⁴ Or. *debtors*

ABV. txt.: ¹ do I desire ² drag ³ who ⁴ that

* Mark 10:38. With the baptism that I am baptized withal shall ye be baptized. (§114)

^b Matt. 10:34-36. Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes *shall be* they of his own household. (§64)

^c Matt. 16:2, 3. But he answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the heaven is red. 3 And in the morning, *It will be foul weather to-day*: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. (§73)

^d Matt. 5:25, 26. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing. (§49)

LUKE 13.

could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. 15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the ¹stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? 17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

18 *He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. 20 ^bAnd again he said, Whereunto shall I liken the kingdom of God? 21 It is like unto leaven, which a woman took and hid in three ²measures of meal, till it was all leavened.

§ 98. THE QUESTION WHETHER FEW ARE SAVED.

LUKE 13:22-30.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him, Lord, are they few that be¹ saved? And he said unto them, 24 *Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be² able. 25 When once the master of the house is risen up, and hath shut to the door, and ~~ye~~ begin to stand without, and to knock at the door, saying, ⁴Lord, open to us; and he shall answer and say to you, I know not whence ye are; 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; 27 *and he shall say, I tell you, I know not whence ye are; depart

ERV. mg.: ¹ Or, manger ² See marginal note on Matt. xiii. 33. * Or, able, when once

ARB. txt.: ¹ are

*Matt. 13:31, 32. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. (§ 57)

*Mark 4:30-32. And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof. (§ 57)

^b Matt. 13:33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. (§ 57)

*Matt. 7:13, 14. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. 14 For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it. (§ 49)

⁴ Matt. 25:11, 12. Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. (§ 131)

*Matt. 7:23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (§ 49)

LUKE 13.

from me, all ye workers of iniquity. 28 *There shall be the weeping and gnashing¹ of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. 30 *And behold, there are last which² shall be first, and there are first which³ shall be last.

§ 99. REPLY TO THE WARNING AGAINST HEROD.

LUKE 13:31-35.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. 32 And he said unto them, Go and say to that fox, Behold, I cast out ²devils³ and perform cures to-day and to-morrow, and the third day I am perfected. 33 Howbeit ⁴I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 *O Jerusalem, Jerusalem, which⁵ killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

§ 100. DISCOURSE AT A CHIEF PHARISEE'S TABLE.

LUKE 14:1-24.

1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. 2 And behold, there was before him a certain man which⁶ had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? 4 But they held their peace. And he took him, and healed him, and let him go. 5 And he said unto them, ⁷Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? 6 And they could not answer again unto these things.

7 And he spake a parable unto those which⁸ were bidden, when he marked how they chose out the chief seats; saying unto them, 8 When thou art bidden of any man to a mar-

ERV. mg.: ¹Gr. *recline*. * Gr. *demons*. * Many ancient authorities read *a son*. See ch. xiii. 15.

ARV. txt.: ¹the gnashing * who * demons * Nevertheless * that

* Matt. 8: 11, 12. Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (§50)

* Matt. 13: 42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57)

* Matt. 13: 50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57)

* Matt. 22: 13. And cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. (§124)

* Matt. 24: 51. And shall cut him asunder and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§131)

* Matt. 25: 30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§131)

* Matt. 19: 30. But many shall be last that are first; and first that are last. (§112)

* Matt. 20: 16. So the last shall be first, and the first last. (§112)

* Mark 10: 31. But many that are first shall be last; and the last first. (§112)

* Matt. 23: 37-39. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (§127)

* Matt. 12: 11. What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? (§46)

LUKE 14.

riage feast, ⁹ sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, ⁹ and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. ¹⁰ But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. ¹¹ For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

¹² And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. ¹³ But when thou makest a feast, bid the poor, the maimed, the lame, the blind: ¹⁴ and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

¹⁵ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. ¹⁶ But he said unto him, A certain man made a great supper; and he bade many: ¹⁷ and he sent forth his ²servant at supper time to say to them that were bidden, Come; for *all* things are now ready. ¹⁸ And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. ¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ²⁰ And another said, I have married a wife, and therefore I cannot come. ²¹ And the ²servant came, and told his lord these things. Then the master of the house being angry said to his ²servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. ²² And the ²servant said, Lord, what thou didst command is done, and yet there is room. ²³ And the lord said unto the ²servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. ²⁴ For I say unto you, that none of those men which¹ were bidden shall taste of my supper.

§ 101. DISCOURSE ON COUNTING THE COST.

LUKE 14: 25-35.

²⁵ Now there went with him great multitudes: and he turned, and said unto them, ²⁶ *¶* If any man cometh unto me, and hateth not his own father, and mother, and wife, and

ERV. mg.: ¹ Gr. *receive not*. ² Gr. *bondservant*.

ARV. trk.: ¹ that

[¶] Matt. 23: 12. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. (§ 127)

[¶] Luke 18: 14. For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted. (§ 109)

[¶] Matt. 22: 1-10. And Jesus answered and spake again in parables unto them, saying, ² The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, ³ and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. ⁴ Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. ⁵ But they made light of it, and went their ways, one to his own farm, another to his merchandise: ⁶ and the rest laid hold on his servants, and entreated them shamefully, and killed them. ⁷ But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. ⁸ Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. ⁹ Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. ¹⁰ And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. (§ 124)

[¶] Matt. 10: 37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. (§ 64)

LUKE 14.

children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 *Whosoever doth not bear his own cross, and come after me, cannot be my disciple. 28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or, what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. 34 ^bSalt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill: *men* cast it out. ^cHe that hath ears to hear, let him hear.

§ 102. THREE PARABLES OF GRACE.

LUKE, CHAP. 15.

1 Now all the publicans and sinners were drawing near unto him for¹ to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying, 4 ^aWhat man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. 7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which² need no repentance.

8 Or what woman having ten¹ pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? 9 And when she hath found it,

ERV. mg.: ¹ Gr. *drachma*, a coin worth about eight pence.

ARB. txt.: ¹ Omit for ² who

- * Matt. 10: 38. And he that doth not take his cross and follow after me, is not worthy of me. (§ 64)
- * Matt. 16: 24. If any man would come after me, let him deny himself, and take up his cross, and follow me. (§ 76)
- * Mark 8: 34. If any man would come after me, let him deny himself, and take up his cross, and follow me. (§ 76)
- * Luke 9: 23. If any man would come after me, let him deny himself, and take up his cross daily, and follow me. (§ 76)
- * Matt. 5: 13. Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. (§ 49)
- * Mark 9: 50. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another. (§ 51)
- * Matt. 11: 15. He that hath ears to hear, let him hear. (§ 52)
- * Matt. 13: 9. He that hath ears, let him hear. (§ 57)
- * Matt. 13: 43. He that hath ears, let him hear. (§ 57)
- * Mark 4: 9. Who hath ears to hear, let him hear. (§ 57)
- * Mark 4: 23. If any man hath ears to hear, let him hear. (§ 57)
- * Luke 8: 8. He that hath ears to hear, let him hear. (§ 57)
- * Luke 18: 12-14. How think ye? If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (§ 81)

LUKE 15.

she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. 10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of ¹thy substance that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have been filled¹ with ²the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and ³kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy ⁴son. 22 But the father said to his ⁵servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, ⁶and kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the ⁷servants, and inquired what these things might be. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out and intreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: 30 but when this thy son came, which² hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, ⁸Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The Prodigal Son

§ 103. TWO PARABLES OF WARNING.

LUKE, CHAP. 16.

1 And he said also unto his disciples, There was a certain rich man, which² had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred ⁷meas-

REV. mg.: ¹ Gr. the. ² Gr. the pods of the carob tree. ³ Gr. kissed him much. ⁴ Some ancient authorities add make me as one of thy hired servants. See ver. 19. ⁵ Gr. bondservants. ⁶ Gr. Child. ⁷ Gr. baths, the bath being a Hebrew measure. See Mark. xiv. 10, 11, 14.

REV. mg.: ¹ have filled his belly. ² who

LUKE 16.

ures of oil. And he said unto him, Take thy ¹bond, and sit down quickly and write fifty. ⁷ Then said he to another, And how much owest thou? And he said, A hundred ²measures of wheat. He saith unto him, Take thy ¹bond, and write fourscore. ⁸ And his lord commended ³the unrighteous steward because he had done wisely: for the sons of this ⁴world are for their own generation wiser than the sons of the light. ⁹ And I say unto you, Make to yourselves friends ⁵by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. ¹⁰ He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. ¹¹ If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? ¹² And if ye have not been faithful in that which is another's, who will give you that which is ⁶your own? ¹³ ⁷No ⁸servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

¹⁴ And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. ¹⁵ And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. ¹⁶ ⁹The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. ¹⁷ ¹⁰But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. ¹⁸ ¹¹Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

¹⁹ Now there was a certain rich man, and he was clothed in purple and fine linen, ¹² ¹²faring sumptuously every day: ²⁰ and a certain beggar named Lazarus was laid at his gate, full of sores, ²¹ and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. ²² And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. ²³ And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. ²⁴ And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. ²⁵ But Abraham said, ¹³ ¹³Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. ²⁶ And ¹⁴beside ¹all this, between us and you there is a great gulf fixed, that they which ²would pass

KEV. mg.: ¹ Gr. *scriftings*. ² Gr. *cora*, the cor being a Hebrew measure. See Eek. xiv. 14. ³ Gr. *the steward of unrighteousness*. ⁴ Gr. *age*. ⁵ Gr. *out of*. ⁶ Some ancient authorities read *our own*. ⁷ Gr. *household-servant*. ⁸ Gr. *living in mirth and splendour every day*. ⁹ Gr. *Child*. ¹⁰ Gr. *in all these things*

ARV. txt.: ¹ besides ² that

¹ Matt. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. (§49)

² Matt. 11:12, 13. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. ¹³ For all the prophets and the law prophesied until John. (§52)

³ Matt. 5:18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. (§49)

⁴ Matt. 5:32. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery. (§49)

⁵ Matt. 19:9. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery. (§110)

⁶ Mark 10:11. Whosoever shall put away his wife, and marry another, committeth adultery against her. (§110)

LUKE 16.

from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

§ 104. CONCERNING FORGIVENESS AND FAITH.

LUKE 17:1-10.

1 And he said unto his disciples, *It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! 2 ^bIt were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. 3 ^cTake heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. 4 ^dAnd if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. 6 ^eAnd the Lord said, If ye have ^ffaith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed ^gyou. 7 But who is there of you, having a ^hservant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank the ⁱservant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable ^jservants; we have done that which it was our duty to do.

ERV. mg.: ¹ Gr. *bondservant*. ² Gr. *bondservants*.

ARB. txt.: ¹ had ² would obey

* Matt. 18:7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! (§81)

^b Matt. 18:6. But whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea. (§81)

^c Mark 9:42. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. (§81)

^d Matt. 18:15. And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. (§81)

^e Matt. 18:21, 22. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. (§81)

^f Matt. 17:20. For verily I say to you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; (§78)

^g Matt. 21:21. Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. (§122)

^h Mark 11:22, 23. Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. (§122)

§ 105. THE RAISING OF LAZARUS.

JOHN 11:1-46.

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2 And it was that Mary which¹ anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was. 7 Then after this he saith to the disciples, Let us go into Judæa again. 8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because the light is not in him. 11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will¹ recover. 13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Thomas therefore, who is called² Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 And even now I know that, whatsoever thou shalt ask of God, God will give thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: 26 and whosoever liveth and believeth on me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. 28 And when she had said this, she went away, and called Mary³ her sister secretly, saying, The 'Master'⁴ is here, and calleth thee. 29 And she, when she heard it, arose quickly, and went unto him. 30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) 31 The Jews then which¹ were with her in the house, and were 'comforting'⁵ her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to 'weep there. 32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her 'weeping, and the Jews also 'weeping which¹ came with her, he 'groaned in the spirit, and 'was troubled, 34 and said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 The Jews therefore said, Behold how he loved him! 37 But some of them said, Could not this man, which¹ opened the eyes of him

ERV. mg.: ¹ Gr. he saved. ² That is, Twin. ³ Or, her sister, saying secretly. ⁴ Or, Teacher ⁵ Gr. weat. ⁶ Gr. wealing. ⁷ Gr. was moved with indignation in the spirit ⁸ Gr. troubled himself.

ARB. txt.: ¹ who ² Teacher ³ consoling

JOHN 11.

that was blind, have caused that this man also should not die? 38 Jesus therefore again ¹groaning in himself cometh to the tomb. Now it was a cave, and a stone lay ²against it. 39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh ¹: for he hath been *dead* four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shoulddest see the glory of God? 41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. 42 And I knew that thou hearest me always: but because of the multitude which ²standeth around I said it, that they may believe that thou didst send me. 43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound hand and foot with ³grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, which ³came to Mary and beheld ⁴that which he did, believed on him. 46 But some of them went away to the Pharisees, and told them the things which Jesus had done.

§ 106. THE WITHDRAWAL TO EPHRAIM

JOHN 11:47-54.

after raising Lazarus
The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. 48 If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. 49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. 51 Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. 53 So from that day forth they took counsel that they might put him to death.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

§ 107. THE TEN LEPERS.

LUKE 17:11-19.

11 And it came to pass, ⁵as they were on their way to Jerusalem, that he was passing ⁶through the midst⁴ of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which ³stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks; and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 ¹Were there none found that returned to give glory to God, save this ²stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath ²made thee whole.

ERV. mg.: ¹ Or, being moved with indignation in himself ² Or, upon ³ Jr, grave-bands ⁴ Many ancient authorities read the things which he did. ⁵ Or, as he was ⁶ Or, between ⁷ Or, There were none found . . . save this stranger. ⁸ Or, alien ⁹ Or, saved thee

ARB. txt.: ¹ the body decayeth ² that ³ who ⁴ along the border

§108. THE COMING OF THE KINGDOM.

LUKE 17:20—18:8.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is ¹within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 ^aAnd they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them*: 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be ²in his day. 25 ^bBut first must he suffer many things and be rejected of this generation. 26 ^cAnd as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 ^dIn that day, he which² shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 ^eWhosoever shall seek to gain his ³life shall lose it: but whosoever shall lose his ³life shall ⁴preserve it. 34 I say unto you, ^fIn that night there shall be two men on one bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be ⁵left. 37 And they answering say unto him,

ERV. mg.: ¹Or, in the midst of you ²Some ancient authorities omit in his day. ³Or, soul ⁴Or, save it alive. ⁵Some ancient authorities add ver. 36 There shall be two men in the field, the one shall be taken, and the other shall be left.

ARV. txt. ¹that

^a Matt. 24:23. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. (§131)
^b Mark 13:21. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe it not: (§131)

^c Matt. 24:26, 27. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. (§131)

^d Matt. 16:21. From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes. (§76)

^e Mark 8:31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes. (§76)

^f Luke 9:22. The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes. (§76) Cf. Matt. 17:22; Mark 9:31; Luke 9:44 (§79); Matt. 20:18; Mark 10:33; Luke 18:31. (§113)

^g Matt. 24:37-39. And as were the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. (§131)

^h Matt. 24:17, 18. Let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloke. (§131)

ⁱ Mark 13:15, 16. And let him that is on the housetop not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloke. (§131)

^j Matt. 10:39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. (§64)
^k Matt. 16:25. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. (§76)

^l Mark 8:35. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake and the gospel's shall save it. (§76)

^m Luke 9:24. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. (§76)

ⁿ John 12:25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (§129)

^o Matt. 24:40, 41. Then shall two men be in the field; one is taken, and one is left: 41 two women shall be grinding at the mill; one is taken, and one is left. (§131)

LUKE 17.

Where, Lord? And he said unto them, ^aWhere the body is, thither will the ¹eagles also be gathered together.

18:1 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, which¹ feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, ²Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she ³wear me out by her continual coming. 6 And the Lord said, Hear what ⁴the unrighteous judge saith. 7 And shall not God avenge his elect, which² cry to him day and night, and ⁵he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Howbeit⁴ when the Son of man cometh, shall he find ⁶faith on the earth?

§ 109. THE PHARISEE AND THE PUBLICAN.

LUKE 18: 9-14.

9 And he spake also this parable unto certain which¹ trusted in themselves that they were righteous, and set ^aall others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. ¹³ But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, ⁷be^b merciful to me ⁸a sinner. 14 I say unto you, This man went down to his house justified rather than the other: ^b for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

§ 110. CONCERNING DIVORCE.

MATT. 19: 3-12.

3 And there came unto him Pharisees, tempting⁶ him, and saying, Is it lawful *for a man* to put away his wife for every cause? 4 And he answered and said, Have ye not read, that he which¹ ¹⁰made *them* from the beginning made them male and female, 5 and said, For this cause shall a

MARK 10: 2-12.

2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 But Jesus said

EBV. mg.: ¹ Or, cultures ² Or, Do me justice of: and so in ver. 5, 7, 8. ³ Or, bruise. ⁴ Or, the judge of unrighteousness. ⁵ Or, the faith ⁶ Or, the rest. ⁷ Or, be propitiated ⁸ Or, the sinner ⁹ Many authorities, some ancient, insert the. ¹⁰ Some ancient authorities read created.

ARV. txt.: ¹ who ² that ³ and yet ⁴ Nevertheless, ⁵ be thou ⁶ trying

^a Matt. 24: 28. Whosoever the carcase is, there will the eagles be gathered together. (§ 131)

^b Matt. 23: 12. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted. (§ 127)

^c Luke 14: 11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (§ 100)

MATT. 19.

man leave his father and mother, and shall cleave to his wife; and the twain¹ shall become one flesh? 6 So that they are no more twain¹, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. 9 *And I say unto you, Whosoever shall put away his wife, ¹except for fornication, and shall marry another, committeth adultery: ²and he that marrieth her when she is put away committeth adultery. 10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. 11 But he said unto them, All men cannot³ receive this saying, but they to whom it is given. 12 For there are eunuchs, which³ were so born from their mother's womb: and there are eunuchs, which³ were made eunuchs by men: and there are eunuchs, which³ made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

MARK 10.

unto them, For your hardness of heart he wrote you this commandment. 6 But from the beginning of the creation, Male and female made he them. 7 For this cause shall a man leave his father and mother, ³and shall cleave to his wife; 8 and the twain¹ shall become one flesh: so that they are no more twain¹, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house the disciples asked him again of this matter. 11 And he saith unto them, *Whosoever shall put away his wife, and marry another, committeth adultery against her: 12 and if she herself shall put away her husband, and marry another, she committeth adultery.

ERV. mg.: ¹ Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*; as in chap. v. 32. ² The following words, to the end of the verse, are omitted by some ancient authorities. ³ Some ancient authorities omit *and shall cleave to his wife*.

ARY. txt.: ¹ two ² Not all men can ³ that

*Matt. 5:32. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery. (§ 49)

*Luke 16:18. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery. (§ 108)

§ 111. CHRIST BLESSING LITTLE CHILDREN.

MATT. 19:13-15.

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is¹ the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

MARK 10:13-16.

13 And they brought² unto him little children, that he should touch them: and the disciples rebuked them. 14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is¹ the kingdom of God. 15 *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. 16 And he took them in his arms, and blessed them, laying his hands upon them.

LUKE 18:15-17.

15 And they brought² unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. 16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is¹ the kingdom of God. 17 *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

§ 112. THE RICH YOUNG RULER.

MATT. 19:16-20:16

16 And behold, one came to him and said, ^{1,2}Master², what good thing shall I do, that I may have eternal life? 17 And he said unto him, *Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. 18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neigh-

MARK 10:17-31.

17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good ¹Master², what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. 19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. 20 And he said unto him, ¹Master², all these things have I observed from my youth.

LUKE 18:18-30.

18 And a certain ruler asked him, saying, Good ¹Master², what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. 21 And he said, All these things have I observed from my youth up. 22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto

ERV. mg.: ¹ Or, Teacher ² Some ancient authorities read Good Master. See Mark x. 17; Luke xviii. 18. *Some ancient authorities read Why callest thou me good? None is good save one, *even* God. See Mark x. 18; Luke xviii. 19. *Or, on his way

ARB. txt.: ¹ to such belongeth ² were bringing ³ Teacher

*Matt. 18:3. Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. (§81)

MATT. 19.

bour as thyself. 20 The young man saith unto him, All these things have I observed: what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that¹ thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye which² have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of

MARK 10.

21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it¹ for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying² unto him, Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. 28 Peter began to say unto him, Lo, we have left all, and have followed thee. 29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or

LUKE 18.

the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich.

24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left³ our own, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the⁴ world to come eternal life.

REV. mg.: ¹ Some ancient authorities omit for them that trust in riches. ² Many ancient authorities read among themselves. ³ Or, our own homes ⁴ Or, age

REV. txt.: ¹ that which ² who

* Luke 22:30. And ye shall sit on thrones judging the twelve tribes of Israel. (§ 133)

Every one who ^{will}
 enter Kingdom :-
 equal reward

Householder
 lives
 were
 for
 vineyard
 there
 the
 day.

MATT. 19. *all*,
 Israel. 29 And every one
 that hath left houses, or
 brethren, or sisters, or father,
 or ¹mother, or children, or
 lands, for my name's sake,
 shall receive ²a hundredfold,
 and shall inherit eternal life.
 30 *But many shall be last
 that are first; and first that
 are last. 20:1 For the king-
 dom of heaven is like unto a
 man that is ¹a householder,
 which ²went out early in the
 morning to hire labourers into
 his vineyard. ³2 And when he
 had agreed with the labourers
 for a ⁴penny ⁵a day, he sent
 them into his vineyard. 3
 And he went out about the
 third hour, and saw others
 standing in the marketplace
 idle; 4 and to them he said,
 Go ye also into the vineyard,
 and whatsoever is right I will
 give you. And they went
 their way. 5 Again he went
 out about the sixth and the
 ninth hour, and did likewise.
 6 And about the eleventh
 hour he went out, and found
 others standing; and he saith
 unto them, Why stand ye
 here all the day idle? 7 They
 say unto him, Because no man
 hath hired us. He saith unto
 them, Go ye also into the
 vineyard. 8 And when even
 was come, the lord of the
 vineyard saith unto his
 steward, Call the labourers,
 and pay them their hire, be-
 ginning from the last unto

MARK 10.
 father, or children, or lands,
 for my sake, and for the gos-
 pel's sake, 30 but he shall
 receive a hundredfold now in
 this time, houses, and breth-
 ren, and sisters, and mothers,
 and children, and lands, with
 persecutions; and in the
⁴world to come eternal life.
 31 *But many that are first
 shall be last; and the last
 first.

ERV. mg.: ¹ Many ancient authorities add [after mother] or wife: as in Luke xviii. 29. * Some ancient authorities read *man's* 'old. * See marginal note on ch. xviii. 28. * Or, age

ERV. txt.: ¹ was ² who ³ shilling

* Cf. Matt. 20:16 (p. 162).

* Luke 13:30. And behold, there are last which shall be first, and there are first which shall be last. (§ 98)

MATT. 20.

the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a 'penny'. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a 'penny'. 11 And when they received it, they murmured against the householder, 12 saying, These last have spent *but* one hour, and thou hast made them equal unto us, which² have borne the burden of the day and the² scorching heat. 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a 'penny'? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? 16 ^aSo the last shall be first, and the first last.

§ 113. CHRIST FORETELLS HIS CRUCIFIXION.

MATT. 20: 17-19.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in² the way he said unto them, 18 ^bBehold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver

MARK 10: 32-34.

32 And they were in² the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; ²and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, 33 *saying*, ^bBehold, we go up to Jerusa-

LUKE 18: 31-34.

31 And he took unto him the twelve, and said unto them, ^bBehold, we go up to Jerusalem, and all the things that are written ^cby⁴ the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully

ERV. mg.: ¹ See marginal note on ch. xviii. 28. ² Or, *hot wind* ³ Or, *but some as they followed were afraid* ⁴ Or, *through*

ERV. txt.: ¹ shilling ² who ³ on ⁴ through

^a Cf. Matt. 19: 30 (p. 161), and reference there.

^b Cf. Matt. 16: 21; Mark 8: 31; Luke 9: 22 (§ 76), and references there.

MATT. 20.

him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

MARK 10.

lem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

LUKE 18.

entreated¹, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

*Ths. file
to understand
his meaning.*

§ 114. AMBITION OF JAMES AND JOHN.

MATT. 20:20-28.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. 23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. 24 And when the ten heard it, they were moved with indignation concerning the two brethren. 25 But Jesus called them unto him, and said,

MARK 10:35-45.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, ¹Master², we would that thou shouldest do for us whatsoever we shall ask of thee. 36 And he said unto them, What would ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? 39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and ^awith the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand or on my left hand is not mine to give: but *it is for them* for

Mother of James & John ask for two best places in Kingdom.

For God to distribute.

REV. mg.: ¹ Or, Teacher

REV. txt.: ¹ treated ^a Teacher

^a Luke 12:50. But I have a baptism to be baptized with. (§ 95)

MATT. 20.

*Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: ^bbut whosoever would become great among you shall be your ¹minister; 27 and whosoever would be first among you shall be your ²servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MARK 10.

whom it hath been prepared. 41 And when the ten heard it, they began to be moved with indignation concerning James and John. 42 And Jesus called them to him, and saith unto them, *Ye know that they which ¹are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. 43 But it is not so among you: ^bbut whosoever would become great among you, shall be your ¹minister: 44 and whosoever would be first among you, shall be ²servant of all. 45 For verily the Son of man ²came not to be ministered unto, but to minister, and to give his life a ransom for many.

*Indignation of
10 disciples*

*Unlike the Kings of
Gentiles, they must
humble themselves
to be exalted.*

§115. THE BLIND MEN NEAR JERICH0.

MATT. 20:29-34.

29 And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us,

MARK 10:46-52.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. 47 And when he heard that it was Jesus of Nazareth¹, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many rebuked him, that he should hold his peace:

LUKE 18:35-43.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his

ERV. mg.: ¹Or, servant *Gr. bondservant.

ARV. txt.: ¹who *For the Son of man also *the Nazarene

*Luke 22:25, 26. The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. (§133)

^bMatt. 23:11. But he that is greatest among you shall be your servant. (§127)

^bMark 9:35. If any man would be first, he shall be last of all, and minister of all. (§81)

^bLuke 9:48. For he that is least among you all, the same is great. (§81)

MATT. 20.

thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I should do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him. (+§ 119)

MARK 10.

but he cried out the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, ¹Rabboni, that I may receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath ²made thee whole. And straightway he received his sight, and followed him in the way. (+§ 119)

LUKE 18.

peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath ³made thee whole. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

§ 116. VISIT TO ZACCHÆUS.

LUKE 19:1-10.

1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

§ 117. PARABLE OF THE MINÆ.

LUKE 19:11-28.

11 ⁴And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten ⁵servants of his, and gave them ten

REV. mg.: ¹ See John xi. 16. ² Or, *swayed thee* ³ Or, *bondservants*.

⁴ Cf. Matt. 25:14-30 (§ 131).

LUKE 19.

¹pounds, and said unto them, Trade ye *herewith* till I come. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these ²servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, Lord, thy pound hath made ten pounds more. 17 And he said unto him, Well done, thou good ³servant: because thou wast found faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Thy pound, Lord, hath made five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And ⁴another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: 21 for I feared thee, because thou art an austere man: thou takest up that¹ thou layedst not down, and reapest that¹ thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked ⁵servant. Thou knewest that I am an austere man, taking up that¹ I laid not down, and reaping that¹ I did not sow; 23 then wherefore gavest thou not my money into the bank, and ⁶I at my coming should have required it with interest? 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 ⁷I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 Howbeit² these mine enemies, which³ would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went on before, going up to Jerusalem.

§ 118. ANOINTING OF JESUS BY MARY OF BETHANY.

MATT. 26: 6-13.

MARK 14: 3-9.

JOHN 11: 55-12: 11.

55 Now the pass-over of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What

ERV. mg.: ¹ *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8. ² *Gr. bondservants.* ³ *Gr. bond-servant.* ⁴ *Gr. the other.* ⁵ *Or, I should have gone and required*

ABV. txt.: ¹ *that which* ² *But* ³ *that*

¹ Matt. 13:12. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. (§57)

² Matt. 25:29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. (§131)

³ Mark 4:25. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath. (§57)

⁴ Luke 8:18. For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath. (§57)

MATT. 26.	MARK 14.		JOHN 11.
<p>6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having 'an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she 'poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Where-</p>	<p>3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having 'an alabaster cruse of ointment of 'spikenard', very costly; and she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred 'pence', and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good:</p>		<p>think ye? That he will not come to the feast? 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him. 12:1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. 2 So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. 3 Mary therefore took a pound of ointment of 'spikenard', very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 But Judas Iscariot, one of his disciples, which should betray him, saith, 5 Why was not this ointment sold for three hundred 'pence', and given to the poor? 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the</p>

ERV. mg.: 1 Or, a flask. 2 Gr. *spistic nard*, *spistic* being perhaps a local name. Others take it to mean *genuine*; others, *liquid*. 3 See marginal note on Mark xiii. 23. 4 Gr. *cast*.

ABV. text.: 1 pure nard 2 shillings 3 that

MATT. 26.	MARK 14.		JOHN 12.
<p>soever ¹this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her. (+§132)</p>	<p>but me ye have not always. 8 She hath done what she could: she hath anointed my body aforehand¹ for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her. (+§132)</p>	<p><i>if heret the poor always, what you but me ye have not always.</i> <i>This story as a memorial</i> <i>Council in put Jesus + the Jews to death.</i></p>	<p>²bag ³took away what was put therein. 7 Jesus therefore said ⁴'Suffer her to keep it against the day of my burying. 8 For the poor ye have always with you; but me ye have not always.</p> <p>9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.</p>

REV. mg.: ¹ Or, these good tidings ² Or, box ³ Or, carried what was put therein ⁴ Or, Let her alone: it was that she might keep it

REV. int.: ¹ beforehand

PART VIII.

THE PASSION WEEK.

FROM THE FINAL ARRIVAL IN JERUSALEM UNTIL THE RESURRECTION.

SUNDAY. §119.

§119. THE TRIUMPHAL ENTRY.

MATT. 21:1-11.

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken ¹by¹ the prophet, saying, 5 Tellye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass,

MARK 11:1-11.

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he ²will send him ³back hither. 4 And they went away, and found a colt tied at the door without in the open street; and they loose him. 5 And certain of them that stood there said unto them,

LUKE 19:29-44.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called the mount of Olives², he sent two of the disciples, 30 saying, Go your way into the village over against you; in the³ which as ye enter ye shall find an colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord

JOHN 12:12-19.

12 On the morrow ⁴a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto

ERV. mg.: ¹ Or, through ² Or, sendeth. ³ Or, again ⁴ Some ancient authorities read the common people.

ARB. text: ¹ through ² called Olives ³ Omit the

MATT. 21.

And upon a colt the foal of an ass.
6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

MARK 11.

What do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go. 7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. 8 And many spread their garments upon the way; and others 'branches, which they had cut from the fields. 9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed is the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

LUKE 19.

hath need of him. 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way. 37 And as he was now drawing nigh, *even at the descent of the mount of Olives*, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the 'mighty works which they had seen; 38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. 39 And some of the Pharisees from the multitude said unto him, 'Master', rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept over it, 42 saying, 'If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come

JOHN 12.

him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they heard that he had done this sign. 19 The Pharisees therefore said among themselves, 'Behold how ye prevail nothing: lo, the world is gone after him.

ERV. mg.: ¹ Gr. *layers of leaves*. ² Gr. *powers*. ³ Or, *Teacher*. ⁴ Or, *O that thou hadst known*. ⁵ Or, *Ye behold*

ABV. txt.: ¹ Teacher

MATT. 21.

MARK 11.

LUKE 19.

10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. (+ § 121)

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

*and forebodes
its utter
desolation*

MONDAY. §§ 120, 121.

§ 120. THE CURSING OF THE FIG TREE.

MATT. 21: 18, 19 [20-22].

18 Now in the morning as he returned to the city, he hungered. 19 And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. [20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith,

MARK 11: 12-14.

12 And on the morrow, when they were come out from Bethany, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

REV. mg.: 1 Or, palfade. 2 Or, a single

MATT. 21.

and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.] (+ § 123)

§ 121. SECOND CLEANSING OF THE TEMPLE.

MATT. 21:12-17.

12 And Jesus entered into the temple ¹of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14 And the blind and the lame came to him in the temple: and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were

MARK 11:15-19.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. 17 And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

LUKE 19:45-48.

45 And he entered into the temple, and began to cast out them that sold, 46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might

[John 2:13-22. And the passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; 16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it was written, The zeal of thine¹ house shall eat me up. 18 The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto

ERV. mg.: ¹ Many ancient authorities omit *of God*ERV. txt.: ¹ Zeal for thy

MATT. 21.	MARK 11.	LUKE 19.	[JOHN 9.]
crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearst thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there. (+§120)	19 And ¹ every evening ² he went forth out of the city.	do; for the people all hung upon him, listening. [Cf. Luke 21:37, p. 195.]	them, Destroy this ³ temple, and in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this ³ temple in building, and wilt thou raise it up in three days? 21 But he spake of the ³ temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.] (§27)

TUESDAY. §§122-132.

§ 122. THE FIG TREE WITHERED AWAY.

MATT. 21:20-22. ¹	MARK 11:20-25.
²⁰ And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 And Jesus answered and said unto them, *Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. ¹ (§120)	20 And as they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith unto them, *Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what

ERV. mg.: ¹ Or, whenever evening came ² Some ancient authorities read they ³ Or, sanctuary

* Matt. 17:20. Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove. (§78)

* Luke 17:6. If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. (§104)

MARK 11.

he saith cometh to pass; he shall have it. 24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received¹ them, and ye shall have them. 25 *And whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also which² is in heaven may forgive you your ¹trespasses.

§ 123. CHRIST'S AUTHORITY CHALLENGED.

MATT. 21:23-27.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one ²question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet. 27 And

MARK 11:27-33.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; 28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of you one ²question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 ²But should we say, From men—they feared the people: ⁴for all verily held

LUKE 20:1-8.

1 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; 2 and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I also will ask you a ²question; and tell me: 4 The baptism of John, was it from heaven, or from men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? 6 But if we shall say, From men; all the people will stone us: for they be³ persuaded

ERV. mg.: ¹ Many ancient authorities add ver. 26. *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.* ² Gr. word. ³ Or, *But shall we say, From men?* ⁴ Or, *for all held John to be a prophet indeed.*

ARB. txt.: ¹ ye receive ² who ³ are

* Matt. 6:14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (§ 49)

* Matt. 18:35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts. (§ 81)

MATT. 21.	MARK 11.	LUKE 20.
they answered Jesus and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.	John to be a prophet. 33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.	that John was a prophet. 7 And they answered, that they knew not whence <i>it was</i> . 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

§ 124. THREE PARABLES OF WARNING.

MATT. 21: 28—32: 14.	MARK 12: 1-12.	LUKE 20: 9-19.
<p>28 But what think ye? A man had two sons; and he came to the first, and said, 'Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether¹ of the twain² did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.</p> <p>33 Hear another parable: There was a man that was a householder, which³ planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another coun-</p>	<p>1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. 2 And at</p>	<p>9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. 10 And at the season he sent unto the husbandmen a ²servant, that</p>

EBV. mg.: ¹ Gr. *child*. ² Gr. *bondservant*.ABV. txt.: ¹ Which ² two ³ who

MATT. 21.

try. 34 And when the season of the fruits drew near, he sent his ¹servants to the husbandmen, to receive ²his fruits. 35 And the husbandmen took his ¹servants, and beat one, and killed another, and stoned another. 36 Again, he sent other ¹servants more than the first: and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which ³shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing

MARK 12.

the season he sent to the husbandmen a ¹servant, that he might receive from the husbandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty. 4 And again he sent unto them another ¹servant; and him they wounded in the head, and handled shamefully. 5 And he sent another; and him they killed: and many others; beating some, and killing some. 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 Have ye not read even this scripture;

The stone which the builders rejected,

The same was made the head of the corner:

11 This was from the Lord,
And it is marvellous in our eyes?

LUKE 20.

they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And he sent yet another ¹servant: and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. 13 And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, 'God forbid. 17 But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

ERV. mg.: ¹ Gr. bondservants. ² Or, the fruits of it. ³ Gr. bondservant. ⁴ Gr. Be it not so.

ARB. txt.: ¹ who

MATT. 21.

forth the fruits thereof. 44 ¹And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.

46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

22:1 ^aAnd Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, which ¹made a marriage feast for his son, 3 and sent forth his ²servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other ²servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise: 6 and the rest laid hold on his ²servants, and entreated ² them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned

MARK 12.

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

LUKE 20.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

[^aLuke 14:15-24. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, A certain man made a great supper; and he bade many: 17 and he sent forth his servant at supper time to say to them that were bidden, Come; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the ²servant came, and told his lord these things. Then the master of the house being angry said to his ²servant, Go out quickly

ERV. mg.: ¹ Some ancient authorities omit ver. 44. ² Gr. *bondservants*. ^a Gr. *bondservant*.

ERV. txt.: ¹ who ² treated

^a Luke 14:15-24. (§ 100) See above.

MATT. 22.

their city. 8 Then saith he to his ¹servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those ¹servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man which¹ had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the ²servants, Bind him hand and foot, ³and cast him out into the outer darkness; there shall be the weeping and gnashing³ of teeth. 14 For many are called, but few chosen.

[LUKE 14.]

into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the ²servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the ²servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of those men which² were bidden shall taste of my supper.] (§100)

§ 125. THREE QUESTIONS BY THE JEWISH RULERS.

MATT. 23:15-40.

15 Then went the Pharisees, and took counsel how

MARK 12:13-34.

13 And they send unto him certain of the Pharisees and

LUKE 20:20-40.

20 And they watched him, and sent forth spies, which¹

ERV. mg.: ¹ Gr. *bondservants*. ² Or, *ministers* ³ Gr. *bondservant*.

ARB. txt.: ¹ who ² the gnashing ³ that

• Matt. 8:12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (§50)

• Matt. 13:42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57)

• Matt. 13:50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57)

• Matt. 24:51. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§131)

• Matt. 25:30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§131)

• Luke 13:28. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (§96)

MATT. 22.

they might ensnare him in his talk. 16 And they send to him their disciples, with the Herodians, saying, 'Master', we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye¹ me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a 'penny'. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and went their way⁴.

23 On that day there came to him Sadducees, 'which⁵ say that there is no resurrection: and they asked him, 24 saying, 'Master', Moses said, If a man die, having no children, his brother 'shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; 26 in like manner the second also, and the third,

MARK 12.

of the Herodians, that they might catch him in talk. 14 And when they were come, they say unto him, 'Master', we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye² me? bring me a 'penny', that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. 17 And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come unto him Sadducees, which⁶ say that there is no resurrection; and they asked him, saying, 19 'Master', Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. 20 There were seven brethren: and the first took a wife, and dying left no seed; 21 and the second took her, and died, leaving no seed

LUKE 20.

feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. 21 And they asked him, saying, 'Master', we know that thou sayest and teachest rightly, and acceptest not the person of *any*, but of a truth teachest the way of God: 22 Is it lawful for us to give tribute unto Cæsar, or not? 23 But he perceived their craftiness, and said unto them, 24 Shew me a 'penny'. Whose image and superscription hath it? And they said, Cæsar's. 25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. 26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they which⁷ say that there is no resurrection; and they asked him, 28 saying, 'Master', Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died childless; 30 and the second; 31 and the third took her;

ERV. mg.: ¹ Or, Teacher ² See marginal note on Matt. xviii. 28. ³ Gr. saying. ⁴ Gr. shall perform the duty of a husband's brother to his wife. Compare Deut. xxv. 5.

ERV. txt.: ¹ Teacher ² make ye trial of ³ denarius ⁴ went away ⁵ they that ⁶ who

MATT. 23.

unto the 'seventh. 27 And after them all the woman died. 28 In the resurrection therefore whose wife shall she be of the seven? for they all had her. 29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as ²angels in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the* God of the dead, but of the living. 33 And when the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, tempting¹ him, 36 ²'Master', which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 ³'And a

MARK 12.

behind him; and the third likewise: 22 and the seven left no seed. Last of all the woman also died. 23 In the resurrection whose wife shall she be of them? for the seven had her to wife. 24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. 26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but of the living: ye do greatly err.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear, O Israel; ⁴'The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God ⁵'with all thy heart, and ⁶'with all thy soul, and ⁷'with all thy mind, and ⁸'with all thy strength. 31 The second is this, Thou shalt

LUKE 20.

and likewise the seven also left no children, and died. 32 Afterward the woman also died. 33 In the resurrection therefore whose wife of the seven shall she be? for the seven had her to wife. 34 And Jesus said unto them, The sons of this ⁹'world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that ¹⁰'world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live unto him. 39 And certain of the scribes answering said, ¹¹'Master', thou hast well said. 40 For they durst not any more ask him any question.

ERV. mg.: ¹ Gr. *accuse*. ² Many ancient authorities add [after angels] of God. ³ Or, Teacher ⁴ Or, And a second is like unto it, Thou shalt love do. ⁵ Or, The Lord is our God; the Lord is one ⁶ Gr. from ⁷ Or, age

ABV. int.: ¹ trying ² Teacher

MATT. 23.

second like unto it is this, Thou shalt love thy neighbour as thyself. 40 *On these two commandments hangeth the whole law¹, and the prophets.

[Cf. vs. 45, § 126.]

MARK 12.

love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Of a truth, ¹Master², thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

§ 126. CHRIST'S UNANSWERABLE QUESTION.

MATT. 23:41-46.

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, *The son of David.* 43 He saith unto them, How then doth David in the Spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet? 45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

MARK 12:35-37.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? 36 David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies ¹the footstool of thy feet. 37 David himself calleth him Lord; and whence is he his son? And ²the common people heard him gladly.

[Cf. vs. 34, § 126.]

LUKE 20:41-44.

41 And he said unto them, How say they that the Christ is David's son? 42 For David himself saith in the book of Psalms,

The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. 44 David therefore calleth him Lord, and how is he his son?

[Cf. vs. 40, p. 180.]

ERV. mg.: ¹ Or, Teacher ² Some ancient authorities read underneath thy feet. ³ Or, the great multitude

ARY. txt.: ¹ the whole law hangeth ² Teacher

* Matt. 7:12. For this is the law and the prophets. (§ 49)

Tuesday.

Christ asks
how David
could call
him Lord
when Christ
was David's
son.

To 128

§ 127. WOES AGAINST THE SCRIBES AND PHARISEES.

MATT., CHAP. 23.

1 Then spake Jesus to the multitudes and to his disciples, 2 saying, The scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. 4 • Yea, they bind heavy burdens ¹and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do for ¹to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, 6 ²and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, ³which ³is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ. 11 • But he that is ⁴greatest among you shall

MARK 12:38-40.

38 And in his teaching he said, Beware of the scribes, which ⁴desire to walk in long robes, and *to have* ⁵salutations in the marketplaces, 39 and chief seats in the synagogues, and chief places at feasts: 40 they which ²devour widows' houses, ⁴and for a pretence make long prayers; these shall receive greater condemnation.

LUKE 20:45-47.

45 And in the hearing of all the people he said unto his disciples, 46 Beware of the scribes, which ⁴desire to walk in long robes, and ⁵love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; 47 which ⁴devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

ERV. mg.: ¹ Many ancient authorities omit *and grievous to be borne*. ² Gr. *the heavenly*. ³ Gr. *greater*. ⁴ Or, *even while for a pretence they make*

ARB. txt.: ² Omit for ³ even he who ⁴ that ⁵ who

• Luke 11:46. For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. (§94)

• Luke 11:43. For ye love the chief seats in the synagogues, and the salutations in the marketplaces. (§94)

• Matt. 20:26, 27. But whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant. (§114)

• Mark 9:35. If any man would be first, he shall be last of all, and minister of all. (§81)

• Mark 10:43, 44. But whosoever would become great among you, shall be your minister: 44 and whosoever would be first among you, shall be servant of all. (§114)

• Luke 9:48. For he that is least among you all, the same is great. (§81)

• Luke 22:26. But he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. (§183)

MATT. 23.

be your ¹servant. 12 *And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 ^bBut woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven ²against men: for ye enter not in yourselves, neither suffer ye them that are entering in to ³enter.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of ⁴hell than yourselves.

16 Woe unto you, ye blind guides, which ¹say, Whosoever shall swear by the ⁵temple, it is nothing; but whosoever shall swear by the gold of the ⁶temple, he is ^aa debtor. 17 Ye fools and blind: for whether ²is greater, the gold, or the ⁶temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is ^aa debtor. 19 Ye blind: for whether ²is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the ⁶temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God³; and by him that sitteth thereon.

23 ^cWoe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and ⁷anise and cummin, and have left undone the weightier matters of the law, judgement⁴, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, which ¹strain out the gnat, and swallow the camel.

25 ^dWoe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 ^eWoe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 ^fWoe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

ERV. mg.: ¹ Or, minister. ² Or, before. ³ Some authorities insert here [after ver. 18], or after ver. 12, ver. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers; therefore ye shall receive greater condemnation. See Mark xii. 40; Luke xx. 47. ⁴ Or, Gehenna. ⁵ Or, sanctuary: as in ver. 35. ⁶ Or, bound by his oath. ⁷ Or, till

ARV. txt.: ¹ that ² which ³ justice

^a Luke 14: 11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (§100)

^b Luke 18: 14. For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted. (§109)

^c Luke 11: 52. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. (§94)

^d Luke 11: 42. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. (§94)

^e Luke 11: 39-41. Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 Howbeit give for alms those things that are within; and behold all things are clean unto you. (§94)

^f Luke 11: 44. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not. (§94)

^g Luke 11: 47. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. (§94)

MATT. 23.

81 *Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. 82 Fill ye up then the measure of your fathers. 83 Ye serpents, ye offspring of vipers, how shall ye escape the judgement of ¹hell? 84 ^bTherefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 85 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 86 Verily I say unto you, All these things shall come upon this generation.

87 *O Jerusalem, Jerusalem, which ¹killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 88 Behold, your house is left unto you ²desolate. 89 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

§128. THE WIDOW'S TWO MITES.

MARK 12: 41-44.

41 And he sat down over against the treasury, and beheld how the multitude cast ³money into the treasury: and many that were rich cast in much. 42 And there came ⁴a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which ¹are casting into the treasury: 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

LUKE 21: 1-4.

1 And he looked up, ⁵and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

*Rich of their
superfluity
but widow
of her want*

To 132.

ERV. mg.: ¹Or, Gehenna. ²Some ancient authorities omit *desolate*. ³Gr. brass. ⁴Gr. one. ⁵Or, and saw them that . . . treasury, and they were rich.

ARB. txt.: ¹that

*Luke 11: 48. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs. (§94)

^bLuke 11: 49-51. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. (§94)

*Luke 13: 34, 35. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not: 35 Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord. (§90)

§ 129. GENTILES SEEKING JESUS.

JOHN 12:20-36.

20 Now there were certain Greeks among those that went up to worship at the feast. 21 these therefore came to Philip, which¹ was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 *He that loveth his ¹life loseth it; and he that hateth his ¹life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. 27 ^bNow is my soul troubled; and what shall I say? *Father, save me from this ²hour. But for this cause came I unto this hour. 28 Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. 29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. 30 Jesus answered and said, This voice hath not come for my sake, but for yoursakes. 31 Now is ^athe judgement of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up ^cfrom the earth, will draw all men unto myself. 33 But this he said, signifying by what manner of death he should die. 34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? wh^d is this Son of man? 35 Jesus therefore said unto them, Yet a little while is the light ^eamong you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and ^fhid himself from them.

REV. mg.: ¹Or, soul ²Or, hour? ³Or, a judgement ⁴Or, out of ⁵Or, in ⁶Or, was hidden from them

REV. txt.: ¹who

*Matt. 10:39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. (§64)

*Matt. 16:25. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall save it. (§75)

*Mark 8:35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. (§76)

*Luke 9:24. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. (§76)

*Luke 17:33. Whosoever shall seek to gain his life shall lose it; but whosoever shall lose *his life* shall preserve it. (§108)

^bMatt. 26:38. My soul is exceeding sorrowful, even unto death. (§136)

^bMark 14:34. My soul is exceeding sorrowful, even unto death. (§136)

*Matt. 26:39. O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. (§136)

*Mark 14:36. Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. (§136)

*Luke 22:42. Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. (§136)

§ 130. THE JEWS' REJECTION OF CHRIST.

JOHN 12:37-50.

37 But though he had done so many signs before them, yet they believed not on him:
 38 that the word of Isaiah the prophet might be fulfilled, which he spake,
 Lord, who hath believed our report?
 And to whom hath the arm of the Lord been revealed?
 39 For this cause they could not believe, for that Isaiah said again,
 40 He hath blinded their eyes, and he hardened their heart;
 Lest they should see with their eyes, and perceive with their heart,
 And should turn,
 And I should heal them.

41 These things said Isaiah, because he saw his glory; and he spake of him. 42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess ¹it, lest they should be put out of the synagogue: 43 for they loved the glory of ¹men more than the glory of ¹God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father which ²sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

§ 131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD.

MATT., CHAPS. 24, 25, '26:1, 2.'

MARK, CHAP. 13.

LUKE 21:5-38.

1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples

1 And as he went forth out of the temple, one of his disciples saith unto him, ³Master³, behold, what manner of stones and what manner of buildings! 2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

[Paragraph continued on p. 187.]

ERV. mg.: ¹Or, him ²Or, TeacherERV. mt.: ¹that is of ²that ³Teacher

MATT. 24.

came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy ¹ coming, and of ² the end of the world? 4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. 8 But all these things are the beginning of travail. 9 *Then shall they deliver you up unto tribulation, and shall kill you: ^b and ye shall be hated of all the nations for my name's sake. 10 And then shall many stumble, and shall deliver up one another, and shall hate one another. 11 And many false prophets shall arise, and shall lead many astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold.

MARK 13.

the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished? 5 And Jesus began to say unto them, Take heed that no man lead you astray. 6 Many shall come in my name, saying, I am *he*; and shall lead many astray. 7 And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end is not yet. 8 For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail. 9 * But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. 10 And the gospel must first be preached unto all the nations. 11 * And when they lead you to *judgment*, and deliver you up, be not anxious beforehand what

LUKE 21.

7 And they asked him, saying, *Master¹, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? 8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. 9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. 12 * But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, ^c bringing you before kings and governors for my name's sake. 13 It shall turn² unto you for a testimony. 14 * Settle it therefore in your hearts, not to meditate beforehand how to an-

ERV. mg.: ¹ Gr. presence. ² Or, the consummation of the age ³ Or, Teacher. ⁴ Gr. you being brought.

ERV. txt.: ¹ Teacher ² turn out

* Matt. 10:17, 18. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. (§ 64)

^b See note ^c on page 188.

* Matt. 10:19, 20. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. (§ 64)

* Luke 12:11, 12. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say. (§ 95)

MATT. 24.

13 *But he that endureth to the end, the same shall be saved. 14 And ¹this gospel of the kingdom shall be preached in the whole ²world for a testimony unto all the nations; and then shall the end come.

15 When therefore ye see the abomination of desolation, which was spoken of ³by¹ Daniel the prophet, standing in ⁴the holy place (let him that readeth understand), 16 then let them that are in Judæa flee unto the mountains: 17 *let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloke. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the be-

MARK 13.

ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost¹. 12 ²And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and ³cause them to be put to death. 13 *And ye shall be hated of all men for my name's sake: *but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: 15 *and let him that is on the housetop not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloke. 17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.

LUKE 21.

answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. 16 ²But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you ³shall they cause to be put to death. 17 *And ye shall be hated of all men for my name's sake. 18 *And not a hair of your head shall perish. 19 *In your patience ye shall win your ⁴souls.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the ⁵land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down

ERV. mg.: ¹ Or, these good tidings ² Or, inhabited earth. ³ Or, through ⁴ Or, a holy place ⁵ Or, put them to death ⁶ Or, shall they put to death ⁷ Or, lives ⁸ Or, earth

ARB. txt.: ¹ through ² Holy Spirit

* Matt. 10: 22b. But he that endureth to the end, the same shall be saved. (§ 64)

* Matt. 10: 21. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. (§ 64)

* John 16: 2. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. (§ 134)

* Matt. 10: 22a. And ye shall be hated of all men for my name's sake. (§ 64) Cf. John 15: 21 (§ 131)

* Matt. 10: 30. But the very hairs of your head are all numbered. (§ 64) = * Luke 12: 7 (§ 95)

* Luke 17: 31. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. (§ 108)

MATT. 24.

ginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. 23 *Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe ¹it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand. 26 *If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe ²it not. 27 ^bFor as the lightning cometh forth from the east, and is seen even unto the west; so shall be the ^ccoming of the Son of man. 28 *Wheresoever the carcase is, there will the ^deagles be gathered together.

29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of

MARK 13.

20 And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. 21 *And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe ¹it not: 22 for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. 23 But take ye heed: behold, I have told you all things beforehand.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect

LUKE 21.

of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men ^ffainting for fear, and for expectation of the things which are coming on ^gthe world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and

REV. mg.: ¹Or, him ²Or, them ³Gr. presence. ⁴Or, cultures ⁵Or, expiring ⁶Or, the inhabited earth.

* Luke 17:23. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them. (§ 108)

^b Luke 17:24. For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. (§ 108)

* Luke 17:37. Where the body is, thither will the eagles also be gathered together. (§ 108)

MATT. 24.

heaven with power and great glory. 31 And he shall send forth his angels ¹with ²a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 33 even so ye also, when ye see all these things, know ye that ³he is nigh, *even* at the doors. 34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, not even the angels of heaven, ⁴neither the Son, but the Father only. 37 ⁵And as *were* the days of Noah, so shall be the ⁶coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the ⁶coming of the Son of man. 40 ⁷Then shall two men be in the field; one is

MARK 13.

from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 29 even so ye also, when ye see these things coming to pass, know ye that ⁸he is nigh, *even* at the doors. 30 Verily I say unto you, This generation shall not pass away, until all these things be accomplished. 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

[Paragraph continued on p. 191.]

LUKE 21.

great glory. 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29 And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. 32 Verily I say unto you, This generation shall not pass away, till all things be accomplished. 33 Heaven and earth shall pass away: but my words shall not pass away.

REV. mg.: ¹ Many ancient authorities read *with a great trumpet, and they shall gather, &c.* ² Or, *a trumpet of great sound* ³ Or, ⁴ *Many authorities, some ancient, omit neither the Son.* ⁵ Gr. *presences.*

⁶ Luke 17: 25, 27. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. (§108)

⁷ Luke 17: 34, 35. In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be left. (§108)

MATT. 24.

taken, and one is left: 41 two women *shall be* grinding at the mill; one is taken, and one is left. 42 *Watch therefore: for ye know not on what day your Lord cometh. 43 ^{b1}But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be ²broken through. 44 Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

45 *Who then is the faithful and wise ³servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that ³servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil ³servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that ³servant shall come in a day when he expecteth not, and in an

MARK 13.

33 *Take ye heed, watch ⁴and pray: for ye know not when the time is. 34 *It is as when* a man, sojourning in another country, having left his house, and given authority to his ⁵servants, to each one his work, commanded also the porter to watch. 35 *Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

LUKE 21.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly 35 as a snare: for *so* shall it come upon all them that dwell on the face of all the earth. 36 *But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

[Luke 12: 42-46. And the Lord said, Who then is ⁶the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that ³servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that ³servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken; 46 the lord of that ³servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

ERV. mg.: ¹ Or, But this ye know ² Gr. *digged through*. ³ Gr. *bondservant*. ⁴ Some ancient authorities omit *and pray*. ⁵ Gr. *bondservants*. ⁶ Or, *the faithful steward, the wise man whom do*.

* Cf. Matt. 25: 13 (p. 198).

^{b1} Luke 12: 39, 40. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh. (§ 96)

* Luke 12: 42-46. (§ 96) See above.

MATT. 24.

hour when he knoweth not, 51 *and shall ¹cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing¹ of teeth.

25:1 Then shall the kingdom of heaven be likened unto ten virgins, which² took their ²lamps, and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their ²lamps, took no oil with them: 4 but the wise took oil in their vessels with their ²lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed their ²lamps. 8 And the foolish said unto the wise, Give us of your oil; for our ²lamps are going out. 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they

LUKE [12].

and shall ¹cut him asunder, and appoint his portion with the unfaithful.] (§ 95)

ERV. mg.: ¹ Or, severely scourge him. ² Or, torches

ARB. txt.: ¹ the gnashing ² who

* Matt. 8: 12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (§ 50)

* Matt. 13: 42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§ 57)

* Matt. 13: 50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§ 57)

* Matt. 22: 13. And cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. (§ 124)

* Cf. Matt. 25: 30 (p. 193).

* Luke 12: 46 (§ 95). See above.

* Luke 13: 28. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (§ 96)

MATT. 25.

went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11 Afterward come also the other virgins, saying, 'Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 ^b Watch therefore, for ye know not the day nor the hour.

14 ^a For it is as when a man, going into another country, called his own ¹servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that received the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those ¹servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful ²servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. 22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful ²servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful ²servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 ^a For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 ^a And cast ye out the unprofitable ²servant into the outer darkness: there shall be the weeping and gnashing¹ of teeth.

31 But when the Son of man shall come in his glory, and all the angels with him,

ERV. mg.: ¹ Gr. *bondservants*. ² Gr. *bondservant*.

ABV. txt.: ¹ the gnashing

^a Luke 13:25. Lord, open to us; and he shall answer and say to you, I know you not whence ye are. (§98)

^b Cf. Matt. 24:42; Mark 13:33, 35; Luke 21:36 (p. 191).

^c Cf. Luke 19:11-27. (§117)

^d Matt. 13:12. For whosoever hath to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. (§57)

^e Mark 4:25. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath. (§57)

^f Luke 8:18. For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath. (§57)

^g Luke 19:26. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. (§117)

^h Cf. Matt. 24:51 (p. 192), and references there.

MATT. 25.

then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the ¹goats: 33 and he shall set the sheep on his right hand, but the ¹goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungred¹, and ye gave me meat²: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred³, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, ²Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was an hungred¹, and ye gave me no meat⁴: I was

LUKE 21.

REV. mg.: ¹ Gr. kids. ² Or, Depart from me under a curse

REV. txt.: ¹ was hungry ² to eat ³ these hungry ⁴ did not give me to eat

MATT. 25.

thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee an hungred¹, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

26:1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.¹ (§ 132)

LUKE 21.

87 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives². 88 And all the people came early in the morning to him in the temple, to hear him.

[OL. Mark 11:20, p. 172.]

§ 132. THE CONSPIRACY BETWEEN THE CHIEF PRIESTS AND JUDAS.

Tuesday.

MATT. 26:1-5, 14-16.

1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 3

MARK 14:1, 2, 10, 11.

1 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: 2 for they said, Not

LUKE 22:1-6.

1 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and the scribes sought how they might put him to death; for they feared the people.

ARV. txt.: ¹ thee hungry ² called Olives

Jesus again tells of his death on the two days the passover cometh, which came on Thursday (two days after)

MATT. 26.

Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtilty, and kill him. 5 But they said, Not during the feast, lest a tumult arise among the people. (+ § 118)

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 15 and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. 16 And from that time he sought opportunity to deliver him unto them.

MARK 14.

during the feast, lest haply there shall be a tumult of the people. (+ § 118)

10 And Judas Iscariot, ¹he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. 11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

LUKE 22.

3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them ²in the absence of the multitude.

WEDNESDAY. [No record.]

THURSDAY. §§ 133-135.

§ 133. THE LAST SUPPER.

MATT. 26:17-30.

17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The ³Master saith, My time is at hand; I keep the pass-

MARK 14:12-26.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? 13 And he sendeth two of his disciples, and saith unto them, Go into the city, and

LUKE 22:7-30.

7 And the day of unleavened bread came, on which the passover must be sacrificed. 8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Be-

JOHN 13:1-30.

REV. mg. ¹ Or, the one of the twelve. ² Or, without tumult ³ Or, Teacher

REV. text: ³ Teacher

MATT. 26.

over at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover.

*bearing
a pitcher
of water.*

In an upper room.

*at meat
in evening* 20 Now when even was come, he was sitting at meat with the twelve ¹disciples;

[Paragraph continued on p. 200.]

*It is wish to eat the
passover with them*

[Cf. ver. 26, p. 202.]

MARK 14.

there shall meet you a man bearing a pitcher of water: follow him; 14 and wheresoever he shall enter in, say to the goodman¹ of the house, The ²Master:² saith, Where is my guest-chamber, where I shall eat the passover with my disciples? 15 And he will himself shew you a large upper room furnished and ready: and there make ready for us. 16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the twelve.

[Paragraph continued on p. 200.]

[Cf. ver. 26, p. 202.]

LUKE 22.

hold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereto he goeth. 11 And ye shall say unto the goodman¹ of the house, The ²Master:² saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he will shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I will² not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I will² not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

[Paragraph continued on p. 202.]

JOHN 13.

REV. mg.: ¹ Many authorities, some ancient, omit *disciples*. ² Or, *Teacher*

REV. mg.: ¹ master ² Teacher ³ shall

MATT. 26.

MARK 14.

LUKE 22.

JOHN 13.

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which¹ were in the world, he loved them¹ unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus

*Jesus
washes Peter
the disciples
feet.*

Peter refuses

REV. mg.: ¹ Or, to the uttermostREV. txt.: ¹ that

MATT. 26.	MARK 14.	LUKE 22.	JOHN 13.
		<i>but Peter asks for even more than usual.</i>	<p>answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not ¹save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.</p> <p>12 So when he had washed their feet, and taken his garments, and ²sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, ³'Master', and, Lord: and yesay well; for so I am. 14 If I then, the Lord and the ⁴'Master', have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you. 16 ⁵'Verily, verily, I say unto you, A ⁶'servant is not greater than his lord; neither ⁷one that</p>

ERV. mg.: ¹ Some ancient authorities omit save, and his feet. ² Gr. reclined. ³ Or, Teacher ⁴ Gr. bondservant. ⁵ Gr. an apostle.

ABV. txt.: ¹ Teacher

^a Matt. 10: 24. A disciple is not above his master, nor a servant above his lord. (§ 64)

^a Luke 6: 40. The disciple is not above his master: but every one when he is perfected shall be as his master. (§ 49)

^a John 15: 20. Remember the word that I said unto you, A servant is not greater than his lord. (§ 124)

MATT. 26.	MARK 14.	LUKE 22.	JOHN 13.
<p>21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? 23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. 24 The Son of</p>	<p>18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. 19 They began to be sorrowful, and to say unto him one by one, Is it I? 20 And he said unto them, <i>It is</i> one of the twelve, he that dipbeth with me in the dish. 21 For the</p>	<p>21 But behold, the hand of him that betrayeth me is with me on the table. 22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! 23 And they began to question among themselves, which of them it was that should do this thing.</p>	<p>is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. 19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that 'I am he. 20 'Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.</p> <p>21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 The disciples looked one on another, doubting of whom he spake. 23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. 24 Si-</p>

REV. mg.: ¹ Or, reclined. ² Or, chose ³ Many ancient authorities read *his bread with me*. ⁴ Or, I am

- Matt. 10:40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (§64)
- Matt. 18:5. And whoso shall receive one such little child in my name, receiveth me. (§81)
- Mark 9:37. Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. (§81)
- Luke 9:48. Whosoever shall receive this little child in my name receiveth me: and whosoever receiveth me receiveth him that sent me. (§81)
- Luke 10:16. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. (§87)

MATT. 26.

man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. 25 And Judas, which¹ betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

The Son of man must die, but not he who betrays him.

MARK 14.

Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

LUKE 22.

24 And there arose also a contention among them, which of them is² accounted to be³ greatest, 25 And he said unto them,

JOHN 13.

mon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. 25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. 27 And after the sop, then entered Satan into him. Jesus therefore saith unto him, That⁴ thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the⁵ bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went out straightway: and it was night.

Just as goes out.

Contention as to who was the greatest.

ERV. mg.: ¹ Gr. for him if that man. ² Gr. greater. ³ Or, how

ARY. txt.: ¹ who ² was ³ What

MATT. 26.	MARK 14.	LUKE 22.
		<p>*The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye <i>shall</i> not be so: ^bbut he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For whether¹ is greater, he that ²sitteth at meat, or he that serveth? is not he that ²sitteth at meat? but I am in the midst of you as he that serveth. 28 But ye are they which² have continued with me in my temptations; 29 and ³I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; ^cand ye shall sit on thrones judging the twelve tribes of Israel.</p> <p>[Paragraph continued in § 134.]</p> <p>19 And he took ¹bread, and when he</p>
26 And as they were eating, Jesus took	22 And as they were eating, he took ¹ bread,	

REV. mg.: ¹Or, a loaf ²Gr. *reclinet*. ³Or, I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink, &c.

REV. txt.: ¹which ²that

*Matt. 20:25-27. Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: but whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant. (§114)

*Mark 10:42-44. Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. 43 But it is not so among you: but whosoever would become great among you, shall be your minister: 44 and whosoever would be first among you, shall be servant of all. (§114)

^bMatt. 23:11. But he that is greatest among you shall be your servant. (§127)

^bMark 9:35. If any man would be first, he shall be last of all, and minister of all. (§81)

^bLuke 9:48. For he that is least among you all, the same is great. (§81)

*Matt. 19:28. Ye also shall sit on thrones, judging the twelve tribes of Israel. (§112)

MATT. 26.

The first Communion

'bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took ²a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of ³the 'covenant, which is shed¹ for many unto remission of sins. 29 But I say unto you, I will² not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

MARK 14.

and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. 24 And he said unto them, This is my blood of ³the 'covenant, which is shed¹ for many. 25 Verily I say unto you, I will² no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

LUKE 22.

had given thanks, he brake it, and gave to them, saying, This is my body ⁴which is given for you: this do in remembrance of me. 20 And the cup in like manner after supper, saying, This cup is the new ⁶covenant in my blood, *even* that which is poured out for you.

[Remainder of paragraph on p. 200.]

[Cf. ver. 18, p. 197.]

§ 134. CHRIST'S FAREWELL DISCOURSES.

MATT. 26: 31-35.

MARK 14: 27-31.

LUKE 22: 31-38.

JOHN 13: 31-16: 33.

31 When therefore he was gone out, Jesus saith, Now ⁷is the Son of man glorified, and God ⁷is glorified in him; 32 and God shall glorify him in himself, and straightway shall he glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

REV. mg.: ¹ Or, a loaf ² Some ancient authorities read *the cup*. ³ Or, *the testament* ⁴ Many ancient authorities insert *new*. ⁵ Some ancient authorities omit *which is given for you . . . which is poured out for you*. ⁶ Or, *testament* ⁷ Or, *was*

REV. txt.: ¹ poured out ² shall

MATT. 26.	MARK 14.	LUKE 22.	JOHN 13.
<p>31 Thensaith Jesus unto them, All yeshall be ¹offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be ¹offended in thee, I will never be ¹offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Petersaith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.</p>	<p>27 And Jesus saith unto them, All yeshall be ¹offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. 28 Howbeit, after I am raised up, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be ¹offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. 31 But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.</p>	<p>31 Simon, Simon, behold, Satan ²asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish¹ thy brethren. 33 And he said unto him, Lord, with thee I am ready to go both to prison and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.</p> <p>35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he</p>	<p>34 A new commandment I give unto you, that ye love one another; ³even as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.</p> <p>36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. 38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.</p>

REV. mg.: ¹ Gr. caused to stumble. ² Or, obtained you by asking ³ Or, even as I loved you, that ye may also love one another

REV. txt.: ¹ establish

		<p>LUKE 22. said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: ¹and he that hath none, let him sell his cloke, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath ²fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.</p>	<p>JOHN 14. 14:1 Let not your heart be troubled: ³ye¹ believe in God, believe also in me. 2 In my Father's house are many ⁴mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, <i>there</i> ye may be also. 4 ⁵And whither I go, ye know the way. 5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? 6 Jesus saith unto him, I am the way, and the truth,</p>
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REV. mg.: ¹ Or, and he that hath no sword, let him sell his cloke, and buy one. ² Gr. end. ³ Or, believe in God ⁴ Or, abiding-places. ⁵ Many ancient authorities read And whither I go ye know, and the way ye know.

REV. mg.: ¹ Omit ye

JOHN 14.

and the life: no one cometh unto the Father, but ¹by me. 7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask ²me¹ anything in my name, that will I do. 15 If ye love me, ye will keep my commandments. 16 And I will ³pray the Father, and he shall give you another ⁴Comforter, that he may be with you for ever, 17 *even* the Spirit of truth: whom the world cannot receive; for it beareth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you ⁵desolate: I come unto you. 19 Yet a little while, and the world beareth me no more; but ye behold me: because I live, ⁶ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while *yet* abiding with you. 26 But the ⁷Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. 27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. 28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe. 30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; 31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

15:1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

REV. mg.: ¹ Or, *through* ² Many ancient authorities omit *me*. ³ Gr. *make request of*. ⁴ Or, *Advocate* Or, *Helper* Gr. *Paraclete*.
⁵ Or, *orphans* ⁶ Or, *and ye shall live*

ARY. txt.: ¹ Omit *me*

JOHN 15.

7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein ¹is my Father glorified, ²that ye bear much fruit; and so shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and *that your joy may be fulfilled*¹. 12 This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do the things which I command you. 15 No longer do I call you ³servants; for the ⁴servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. 16 ~~Ye did not choose me~~, but I chose you, and appointed you, that ye should go and bear fruit, and *that your fruit should abide*: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye may love one another. 18 If the world hateth you, ⁵ye know that it hath hated me before *it hated you*. 19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, ⁶A ⁷servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. 21 ⁸But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. 25 *But this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me without a cause. 26 But when the ⁹Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which ¹⁰proceedeth from the Father, he shall bear witness of me: 27 ¹¹and ye also bear witness, because ye have been with me from the beginning.

16:1 These things have I spoken unto you, that ye should not be made ²to stumble. 2 ³They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3 And these things will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I

ERV. mg.: ¹Or, was ²Many ancient authorities read *that ye bear much fruit, and be my disciples* ³Gr. bondservants. ⁴Gr. bondservant. ⁵Or, know ye ⁶Or, Advocate Or, Helper Gr. Paraclete. ⁷Or, goeth forth from ⁸Or, and bear ye also witness

ARB. txt.: ¹made full ²caused

- *Matt. 10:24. A disciple is not above his master, nor a servant above his lord. (§64)
 *Luke 6:40. The disciple is not above his master; but every one when he is perfected shall be as his master. (§49)
 *John 13:16. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. (§133)
 *Matt. 10:22. And ye shall be hated of all men for my name's sake. (§64)
 *Matt. 24:9. And ye shall be hated of all the nations for my name's sake. (§131)
 *Mark 13:13. And ye shall be hated of all men for my name's sake. (§131)
 *Luke 21:17. And ye shall be hated of all men for my name's sake. (§131)
 *Matt. 10:21. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. (§64)
 *Mark 13:12. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. (§131)
 *Luke 21:16. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. (§131)

JOHN 16.

said not unto you from the beginning, because I was with you. 5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the ¹Comforter will not come unto you; but if I go, I will send him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgement, because the prince of this world hath been judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare *it* unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. 16 A little while, and ye behold me no more; and again a little while, and ye shall see me. 17 *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? We know not what he saith. 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. 23 And in that day ye shall ²ask me nothing¹. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled³.

25 These things have I spoken unto you in ⁴proverbs⁵: the hour cometh, when I shall no more speak unto you in ⁶proverbs⁷, but shall tell you plainly of the Father. 26 In that day ye shall ask in my name: and I say not unto you, that I will ⁸pray the Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. 29 His disciples say, Lo, now speakest thou plainly, and speakest no ⁹proverb¹⁰. 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

REV. mg.: ¹Or, Advocate Or, Helper Gr. Paraclete. ²Or, ask me no question ³Or, parables ⁴Gr. make request of. ⁵Or, parable

REV. txt.: ¹ask me no question ²made full ³dark sayings ⁴dark saying

§ 135. THE INTERCESSORY PRAYER.

JOHN, CHAP. 17.

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them¹ he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even Jesus Christ*. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, O² Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I³ pray for them: I³ pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*. 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. 13 But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled⁴ in themselves. 14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. 15 I³ pray not that thou shouldest take them² ~~from the world~~, but that thou shouldest keep them² ~~from the evil one~~. 16 They are not of the world, even as I am not of the world. 17 ~~Sanctify them in the truth~~: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I³ sanctify myself, that they themselves also may be sanctified in truth. 20 Neither for these only do I³ pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. 24 Father, ⁵that which thou hast given me, I will that, where I am, they also may be with me;⁴ that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

REV. mg.: ¹ Gr. make request. ² Gr. out of. ³ Or, evil ⁴ Or, Consecrate ⁵ Many ancient authorities read those whom.

REV. txt.: ¹ that to all whom thou hast given him, ² Omit O ³ made full ⁴ Father, I desire that they also whom thou hast given me be with me where I am,

FRIDAY. §§ 136-141.

§ 136. THE AGONY IN GETHSEMANE.

MATT. 26: '30' 36-46.

'30 And when they had sung a hymn, they went out unto the mount of Olives.' (§ 133)

36 Then cometh Jesus with them unto ¹a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 38 Then saith he unto them, ²My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. 39 And he went forward a little and fell on his face, and prayed, saying, ³O¹ my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could

MARK 14: '26' 32-42.

'26 And when they had sung a hymn, they went out unto the mount of Olives.' (§ 133)

32 And they come unto ¹a place which was named Gethsemane; and he saith unto his disciples, Sit ye here, while I pray. 33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. 34 And he saith unto them, ²My soul is exceeding sorrowful, even unto death: abide ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, ³Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. 37 And he cometh, and findeth them

LUKE 22: 39-46.

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, ¹Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 ²And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and

'JOHN 18:1.'

'1 When Jesus had spoken these words, he went forth with his disciples over the ³brook ⁴Kidron, where was a garden, into the² which he entered, himself and his disciples.' (§ 137)

The spring

ERV. mg.: ¹ Gr. an enclosed piece of ground. ² Many ancient authorities omit ver. 43, 44. ³ Or, ravine Gr. winter-torrent. ⁴ Or, of the Cedars

ERV. txt.: ¹ Omit O ² Omit the

¹ John 12: 27. Now is my soul troubled; and what shall I say? (§ 129)

² John 12: 27, 28. Father, save me from this hour. But for this cause came I unto this hour. 28 Father, glorify thy name. (§ 129)

MATT. 26.

ye not watch with me one hour? 41 ¹ Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again a second time he went away, and prayed, saying, O¹ my Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto^s the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

2nd prayer.

2nd return

3rd prayer.

3rd return.

MARK 14.

sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour? 38 ¹ Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 39 And again he went away, and prayed, saying the same words. 40 And again he came, and found them sleeping, for their eyes were very heavy; and they wist^s not what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

LUKE 22.

said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

§ 187. THE BETRAYAL AND ARREST.

MATT. 26: 47-56.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the peo-

friend etc came.

MARK 14: 43-52.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and

LUKE 22: 47-53.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But

JOHN 18: 1-11 '13'.

1 When Jesus had spoken these words, he went forth with his disciples over the ¹brook ²Kidron, where was a garden, into the⁴ which he entered, himself and his disci-

ERV. mg.: ¹ Or, Watch ye, and pray that ye enter not ² Or, ravine Gr. winter torrent. ³ Or, of the Cedars

ABV. text.: ¹ Omit O ² into ³ knew ⁴ Omit the

MATT. 26.

ple. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and ¹kissed him. 50 And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the ²servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be? 55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the tem-

MARK 14.

the elders. 44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. 45 And when he was come, straightway he came to him, and saith, Rabbi; and ¹kissed him. 46 And they laid hands on him, and took him. 47 But a certain one of them that stood by drew his sword, and smote the ²servant of the high priest, and struck off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? 49 I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled. 50 And they all left him, and fled.

LUKE 22.

Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? 50 And a certain one of them smote the ²servant of the high priest, and struck off his right ear. 51 But Jesus answered and said, Suffer ye ¹thus far. And he touched his ear, and healed him. 52 And Jesus said unto the chief priests, and captains of the temple, and elders, which ²were come against him, Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

JOHN 18.

ples. 2 Now Judas also, which ²betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received the ²band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which ²betrayed him, was standing with them. 6 When therefore he said unto them, I am he, they went backward, and fell to the ground. 7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. 10 Simon Peter therefore

People
estimated
that Jesus
refers to
himself
as the
me.

ERV. mg.: ¹Gr. kissed him much. ²Gr. bondservant. ³Or, cohort

ERV. int.: ¹ye them ²that ³who

MATT. 26.	MARK 14.	JOHN 18.
ple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.	51 And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; 52 but he left the linen cloth, and fled naked.	having a sword drew it, and struck the high priest's 'servant, and cut off his right ear. Now the 'servant's name was Malchus. 11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?
		'12 So the 'band and the 'chief captain, and the officers of the Jews, seized Jesus and bound him,' (§ 139)

They bound him.

§ 138. THE TRIAL BEFORE THE JEWISH AUTHORITIES.

MATT. 26: 57-67: 10.	MARK 14: 53-73 '15: 1a'.	LUKE 22: 54-71.	JOHN 18: 12-27.
(CE. ver. 52, p. 215.)	(CE. ver. 52, p. 215.)	(CE. ver. 54, p. 215.)	12 So the 'band and the 'chief captain, and the officers of the Jews, seized Jesus and bound him, 13 and led him to Annas first; for he was father in law to Caiaphas, which' was high priest that year. 14 Now Caiaphas was he which' gave counsel to the Jews, that it was expedient that

To Annas.

REV. mg.: 'Gr. bondservant. *Or, cohort *Or, military tribune Gr. chiefarch.

REV. txt.: 'who *that

MATT. 26.	MARK 14.	LUKE 22.	JOHN 18.
<p>[CZ. vol. 66-70, p. 217.]</p>	<p>[CZ. vol. 66-68, p. 217.]</p>	<p>[CZ. vol. 66-67, p. 217.]</p>	<p>one man should die for the people.</p> <p>15 And Simon Peter followed Jesus, and so <i>did</i> another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; 16 but Peter was standing at the door without. So the other disciple, which¹ was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. 17 The maid therefore that kept the door saith unto Peter, Art thou also <i>one</i> of this man's disciples? He saith, I am not. 18 Now the ¹servants and the officers were standing <i>there</i>, having made ²a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.</p> <p>19 The high priest therefore asked Jesus of his disciples, and of his teaching. 20 Jesus answered him, I have spoken openly to the world; I ever taught in ³synagogues, and in the temple, where</p> <p><i>Peter or John follow him? I think not!</i></p> <p><i>Peter stay without!</i></p> <p><i>but John knew him by the fire.</i></p> <p><i>Peter knew</i></p>

REV. mg.: ¹Gr. bondservants. ²Gr. a fire of charcoal. ³Gr. synagogue.

REV. mt.: ¹who

MATT. 26.	MARK 14.	LUKE 22.	JOHN 18.
<p>57 And they that had taken Jesus led him away to <i>the house of Caiaphas</i> the high priest, where the scribes and the elders were gathered together. 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But</p>	<p>53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. 55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. 56 For many bare false witness against him,</p>	<p>Jesus says they know all about his teaching.</p> <p>54 And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off. 55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light of the fire,— [Paragraph continued on p. 217.]</p>	<p>all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Annas therefore sent him bound unto Caiaphas the high priest.</p>

REV. mg. 1 Or, with a rod

MATT. 26.

afterward came two, 61 and said, This man said, I am able to destroy the ¹temple of God, and to build it in three days. 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be¹ the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power², and coming on the clouds of heaven. 65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is ²worthy of death.

MARK 14.

and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this ¹temple that is made with hands, and in three days I will build another made without hands. 59 And not even so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power², and coming with the clouds of heaven. 63 And the high priest rent his clothes, and saith, What further need have we of witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be ²worthy of death.

LUKE 22.

JOHN 18.

REV. mg.: ¹ Or, sanctuary: as in Matt. xxiii. 35; xxvii. 5. * Gr. liable to.REV. mg.: ¹ art ² Power

MATT. 26.

They abuse him.
67 Then did they spit in his face and buffet him: and some smote him ¹with the palms of their hands, 68 saying, Prophecy unto us, thou Christ: who is he that struck thee?

Peter is asked whether to answer Christ: 1st denial.
69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilean. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus the Nazarene¹. 72 And again he denied with an oath, I know not the man. 73 And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech bewrayeth thee². 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. 75 And Peter remem-

MARK 14.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the officers received him with ³blows of their hands.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. 68 But he denied, saying, ⁴I neither know, nor understand what thou sayest: and he went out into the porch; ⁵and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is one of them. 70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilean. 71 But he began to curse, and to swear, I know not this man of whom ye speak. 72 And

LUKE 22.

63 And the men that held ⁶Jesus mocked him, and beat him. 64 And they blindfolded him, and asked him, saying, Prophecy: who is he that struck thee? 65 And many other things spake they against him, reviling him.

[Ver. 66 ff., p. 218.]

55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. 59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilean. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the

JOHN 18.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. 26 One of the ⁷servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter therefore denied again: and straightway the cock crew.

[Cf. ver. 18-24, p. 214.]

REV. mg.: ¹Or, with rods ²Or, strokes of rods ³Or, I neither know, nor understand: thou, what sayest thou? ⁴Or, fore-court. ⁵Many ancient authorities omit and the cock crew. ⁶Gr. Aēm. ⁷Gr. bondservants.

REV. trl.: ¹Jesus of Nazareth ²maketh thee known

MATT. 26.

bered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27:1 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: [2 and they bound him, and led him away, and delivered him up to Pilate the governor.] (§ 139)

3 Then Judas, which¹ betrayed him, when he saw that he was

MARK 14.

straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ¹And when he thought thereon, he wept.

¹15:1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation,—¹ (§ 139)

LUKE 22.

Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. 62 And he went out, and wept bitterly.

[Ver. 62 2., p. 217.]

66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, 67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: 68 and if I ask you, ye will not answer. 69 But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God? And he said unto them, ²Ye say that I am. 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

REV. mg.: ¹ Or, And he began to weep. ² Or, Ye say it, because I am

ARY. text: ³ who

MATT. 27.

condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; 10 and they gave them for the potter's field, as the Lord appointed me.

ERV. mg.: 1 Many ancient authorities read righteous. 2 Or, corbanas, that is, sacred treasury. Compare Mark vii. 11. 3 Or, through 4 Or, I took 5 Or, whom they priced on the part of the sons of Israel 6 Some ancient authorities read I gave.

ERV. int.: 1 through

§ 139. THE TRIAL BEFORE PILATE.

MATT. 27: 2¹ 11-31.

2 and they bound him, and led him away, and delivered him up to Pilate the governor.' (§ 138)

MARK 15: 1-20.

1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

[Paragraph continued below.]

LUKE 23: 1-25.

1 And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king.

[Paragraph continued below.]

JOHN 18: 28-19: 16a.

28 They lead Jesus therefore from Caiaphas into the 'palace': and it was early; and they themselves entered not into the 'palace', that they might not be defiled, but might eat the passover. 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not an evildoer, we should not have delivered him up unto thee. 31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the 'palace', and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered, Sayest thou this of thyself, or did others tell

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused by the

2 And Pilate asked him, Art thou the King of the Jews? And he answering, saith unto him, Thou sayest. 3 And the chief priests accused him of many things. 4 And Pilate again

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered and said, Thou sayest.

[Paragraph continued on p. 221.]

REV. mg.: 1 Or, an anointed king 2 Gr. Prætorium.

REV. text.: 1 Prætorium

MATT. 27.

chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearst thou not how many things they witness against thee? 14 And he gave him no answer, not even to one word: inasmuch that the governor marvelled greatly.

MARK 15.

asked him, saying, answerest thou nothing? behold how many things they accuse thee of. 5 But Jesus no more answered anything; inasmuch that Pilate marvelled.

LUKE 23.

4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. 6 But when Pilate heard it, he asked whether the

JOHN 18.

it thee concerning me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered 'Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?

And when he had said this, he went out again into the Jews, and saith unto them, I find no crime in him.

[Paragraph continued on p. 221.]

MATT. 27.

MARK 15.

LUKE 23.

JOHN 18.

When he hears
is is a Galilean
to Herod

Herod glad
because he wanted
a miracle per-
formed.

They mock
him in purple.
To Pilate.

No fault

man were a Galilean.
7 And when he knew
that he was of Herod's
jurisdiction, he sent
him unto Herod, who
himself also was at Je-
rusalem in these days.

8 Now when Herod
saw Jesus, he was ex-
ceeding glad: for he
was of a long time
desirous to see him,
because he had heard
concerning him; and
he hoped to see some
miracle done by him.

9 And he questioned
him in many words;
but he answered him
nothing. 10 And the
chief priests and the
scribes stood, vehe-
mently accusing him.
11 And Herod with
his soldiers set him at
nought, and mocked
him, and arraying him
in gorgeous apparel
sent him back to
Pilate. 12 And Herod
and Pilate became
friends with each
other that very day:
for before they were
at enmity between
themselves.

13 And Pilate called
together the chief
priests and the rulers
and the people, 14
and said unto them,
Ye brought unto me
this man, as one that
perverteth the people:
and behold, I, having
examined him before
you, found no fault in

MATT. 27.

MARK 15.

LUKE 23.

JOHN 18.

15 Now at ¹the feast the governor was wont to release unto the multitude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which ¹is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

The custom
of release

Jesus
or
Barabbas

Pilate's
wife's
warning

6 Now at ¹the feast he used to release unto them one prisoner, whom they asked of him. 7 And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder. 8 And the multitude went up and began to ask him *to do* as he was wont to do unto them. 9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he perceived that for envy the chief priests had delivered him up. 11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. 12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the

now had heard
found fault.

this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. 16 I will therefore chastise him, and release ¹him.

[Paragraph continued below.]

18 But they cried out all together, saying, Away with this man, and release unto us Barabbas; 19 one who for a certain insurrection made in the city, and for murder, was cast into prison. 20 And Pilate spake unto them again, desiring

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

KRV. mg.: ¹ Or, a feast. ² Many ancient authorities insert ver. 17 Now he must needs release unto them at the feast one prisoner. Others add the same words after ver. 15.

ABV. text: ¹ who

MATT. 27.

21 But the governor answered and said unto them, Whether¹ of the twain² will ye that I release unto you? And they said, Barabbas. 22 Pilate saith unto them, What then shall I do unto Jesus which³ is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent⁴ of the blood of this righteous man: see ye to it. 25 And all the people answered and said, His blood be on us, and on our children. 26 Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

27 Then the soldiers of the governor took Jesus into the 'palace', and gathered unto him the whole 'band'. 28 And they 'stripped him, and put on him a scarlet robe. 29 And they plaited⁵ a crown

MARK 15.

Jews? 13 And they cried out again, Crucify him. 14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. 15 And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the 'Prætorium'; and they call together the whole 'band'. 17 And they clothe him with purple, and plaiting⁶ a crown of thorns,

LUKE 23.

to release Jesus; 21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him; I will therefore chastise him and release him. 23 But they were instant⁷ with loud voices, asking that he might be crucified. And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done. 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

JOHN 19.

[OL. 19:1.]

19:1 Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers plaited⁸ a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto

REV. mg.: ¹ Some ancient authorities read of this blood: see ye do. ² Gr. Prætorium. See Mark xv. 16. ³ Or, cohort ⁴ Some ancient authorities read clothed. ⁵ Or, palace

REV. mg.: ¹ Which ² two ³ who ⁴ Prætorium ⁵ platted ⁶ plaiting ⁷ urgent

MATT. 27.

Curse
of thorns
1
used by
of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! 80 And they spat upon him, and took the reed and smote him on the head.

[Paragraph continued on p. 227.]

MARK 15.

they put it on him; 18 and they began to salute him, Hail, King of the Jews! 19 And they smote his head with a reed, and did spit¹ upon him, and bowing their knees worshipped him.

[Paragraph continued on p. 227.]

JOHN 19.

him, and said, Hail, King of the Jews! and they struck him¹ with their hands.

4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. 5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. 7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into

Pilate's
Behold!
W. 227

They say
to claim
to be Son
of God
therefore
we - L. 10
die.

REV. mg.: 1 Or, with rods

REV. text: 1 and spat

JOHN 19.

the 'palace' again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have ^{power to release thee,} and have ^{power to crucify thee?} 11 Jesus answered him, Thou wouldest have no ^{power against me,} except it were given thee from above: therefore he that delivered me unto thee hath greater sin. 12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king ^{speaketh against Cæsar.} 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! 15 They therefore cried out, Away with him, away with him, crucify him.

This claims
this Pilate
& his colleagues
further
Question

ans.

Pilate seeks to
release him,
gives answer,

REV. mg.: 1 Gr. Prætorium. * Or, authority * Or, opposeth Cæsar

REV. txt.: 1 Prætorium

MATT. 27.	MARK 15.	JOHN 19.
<p>81 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.</p>	<p>20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.</p>	<p>Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. 16 Then therefore he delivered him unto them to be crucified.</p> <p><i>Lead away.</i></p>

§ 140. THE CRUCIFIXION.

MATT. 27: 32-56.	MARK 15: 21-41.	LUKE 23: 26-49.	JOHN 19: 16-37.
<p>32 And as they came out, they found a man of Cyrene, Simon by name: him they ¹compelled to go <i>with them</i>, that he might bear his cross.</p> <p>[Paragraph continued on p. 223.]</p>	<p>21 And they ²compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go <i>with them</i>, that he might bear his cross.</p> <p>[Paragraph continued on p. 223.]</p>	<p>26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.</p> <p>27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.</p>	<p><i>Simon of Cyrene compelled to carry cross.</i></p> <p>[OL. ver. 17, page 223.]</p> <p><i>Cross followed.</i></p>

MATT. 27.

MARK 15.

LUKE 23.

JOHN 19.

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. 35 And when they had crucified him, they parted his garments among them, casting lots: 36 and they sat and watched him there. 37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then are there crucified with him two robbers, one on the right hand, and one on the left.

[Paragraph continued on p. 229.]

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they offered him wine mingled with myrrh: but he received it not. 24 And they crucify him, and part his garments among them, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two robbers; one on his right hand, and one on his left.

[Paragraph continued on p. 229.]

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

[Paragraph continued on p. 229.]

[Cf. also ver. 33, p. 229.]

16b They took Jesus therefore: 17 and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he

REV. mg.: 1 Many ancient authorities insert ver. 33 And the scripture was fulfilled, which saith, And he was reckoned with transgressors. See Luke xxii. 37. 2 According to the Latin, Calvary, which has the same meaning. 3 Some ancient authorities omit And Jesus said, Father, forgive them; for they know not what they do. 4 Or, for the place of the city where Jesus was crucified was nigh at hand

* ARV. includes They . . . therefore: in ver. 27.

MATT. 27.	MARK 15.	LUKE 23.	JOHN 19.
<p>[Cf. ver. 26, p. 228.]</p>	<p>[Cf. ver. 24, p. 228.]</p>	<p><i>Jews object to sign.</i></p> <p>[Cf. ver. 24, p. 228.]</p>	<p>said, I am King of the Jews. 22 Pilate answered, What I have written I have written.</p> <p>23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,</p> <p>They parted my garments among them, And upon my vesture did they cast lots.</p> <p>These things therefore the soldiers did.</p>
<p>39 And they that passed by railed on him, wagging their heads, 40 and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking him, with the scribes and elders, said, 42 He saved</p>	<p>29 And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot</p>	<p>35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. 36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself. 38 And there was also</p>	<p><i>People mock.</i></p> <p><i>Build temple in 3 day.</i></p> <p><i>Save himself</i></p>

ERV.: mg.: * Or, sanctuary * Or, can he not save himself? * Or, unto

MATT. 27.

others; ¹himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.

[CE. ver. 55, 56, p. 232.]

MARK 15.

save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.

And they that were crucified with him reproached him.

[CE. ver. 40, 41, p. 232.]

LUKE 23.

a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which ¹were hanged railed on him, saying, Art thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest ²in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

[CE. ver. 40, page 232.]

JOHN 19.

[CE. ver. 19, p. 236, and parallels there.]

25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the

REV. mg.: ¹ Or, can he not save himself? ² Some ancient authorities read *into thy kingdom*REV. txt.: ¹ that

MATT. 27.

MARK 15.

LUKE 23.

JOHN 19.

Darkness
God forsaken
The sponge

45 Now from the sixth hour there was darkness over all the 'land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, 'why hast thou forsaken me? 47 And some of them that stood there, when they heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let be; let us see whether Elijah cometh to save 'him. 50 And Jesus cried again with a loud voice, and yielded up his spirit.

Veil of Temple rent.

51 And behold, the veil of the 'temple was rent in twain¹ from the top to the

33 And when the sixth hour was come, there was darkness over the whole 'land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, 'why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. 36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. 37 And Jesus uttered a loud voice, and gave up the ghost.

38 And the veil of the 'temple was rent in twain¹ from the top to the bottom.

44 And it was now about the sixth hour, and a darkness came over the whole 'land until the ninth hour, 45 'the sun's light failing: and the veil of the 'temple was rent in the midst. 46 'And when Jesus had cried with a loud voice, he said², Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

[Paragraph continued on p. 232.]

Jesus gives his mother to John
 disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst, 29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

"It is finished."

ERV. mg.: ¹ Or, earth ² Or, why didst thou forsake me? ³ Many ancient authorities add And another took a spear and pierced his side, and there came out water and blood. See John xix. 34. ⁴ Or, sanctuary ⁵ Or, the sun failing. ⁶ Or, And Jesus, crying with a loud voice, said

ERV. txt.: ¹ two ² And Jesus, crying with a loud voice, said,

MATT. 27.

bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was ^{the} Son of God. 55 And many women were there beholding from afar, which ¹ had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

MARK 15.

39 And when the centurion, which ¹ stood by over against him, saw that he ² so gave up the ghost, he said, Truly this man was ³ the Son of God. 40 And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the ⁴ less and of Joseph, and Salome; 41 who, when he was in Galilee, followed him, and ministered unto him; and many other women which ⁵ came up with him unto Jerusalem.

LUKE 23.

47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. 49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

JOHN 19.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be

[Cf. ver. 25, p. 232.]

REV. mg.: ¹ Or, a son of God ² Many ancient authorities read so cried out, and gave up the ghost. ³ Or, little

REV. txt.: ¹ who ² that

		<p><i>The Jews request.</i></p> <p><i>Legs of Jesus not broken.</i></p> <p><i>Spear thru his side.</i></p>	<p>JOHN 19.</p> <p>broken, and <i>that</i> they might be taken away. 32 The soldiers therefore came, and brake the legs of the first, and of the other which¹ was crucified with him: 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be ¹broken. 37 And again another scripture saith, They shall look on him whom they pierced.</p>
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§ 141. THE BURIAL.

<p>MATT. 27: 57-61.</p> <p>57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: 58 this man went to Pilate, and</p>	<p>MARK 15: 42-47.</p> <p>42 And when even was now come, because it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathæa, a councillor of hon-</p>	<p>LUKE 23: 50-56a.</p> <p>50 And behold, a man named Joseph, who was a councillor, a good man and a righteous² 51 (he had not consented to their counsel and deed), a man of Arimathæa, a</p>	<p>JOHN 19: 38-42.</p> <p>38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of</p>
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REV. mg.: ¹ Or, crushed

REV. txt.: ² that ² a good and righteous man

MATT. 27.

asked for the body of Jesus. Then Pilate commanded it to be given up. 59 And Joseph took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

the new tomb,

the new tomb also comes (John).

MARK 15.

ourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he learned it of the centurion, he granted the corpse to Joseph. 46 And he bought a linen cloth and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. 47 And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

LUKE 23.

city of the Jews, who was looking for the kingdom of God: 52 this man went to Pilate, and asked for the body of Jesus. 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of the Preparation, and the sabbath drew on. 55 And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and prepared spices and ointments.

JOHN 19.

Jesus: and Pilate gave him leave. He came therefore, and took away his body. 39 And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight². 40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. 42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

SATURDAY. § 142.

§ 142. THE WATCH AT THE SEPULCHRE.

MATT. 27: 62-66.

62 Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, 'Ye have a guard: go your way', 'make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

REV. mg.: ¹ Many ancient authorities read *were already dead*. ² Gr. began to dawn. ³ Some ancient authorities read *roll*. ⁴ Or, take a guard. ⁵ Gr. make it sure, as ye know.

REV. mg.: ¹ who ² a hundred pounds ³ Omit if your way

PART IX.

THE FORTY DAYS.

FROM THE RESURRECTION UNTIL THE ASCENSION.

143 THE RESURRECTION MORNING.

MATT. 23:1-10.

1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which¹ hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place¹ where the Lord lay.

MARK 16:1-8, 9-11.

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. 2 And very early on the first day of the week, they came to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back: for it was exceeding great. 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which¹ hath been cru-

LUKE 23:56b-24:12.

56b And on the sabbath they rested according to the commandment. 24:1 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb.

3 And they entered in, and found not the body² of the Lord Jesus. 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: 5 and as they were affrighted, and bowed down their

JOHN 20:1-18.

1 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

[Paragraph continued on p. 234.]

REV. mg.: ¹ Many ancient authorities read where he lay. ² Some ancient authorities omit of the Lord Jesus.

REV. txt.: ¹ who

MATT. 23.

7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

[Paragraph continued on p. 237.]

MARK 16.

cified: he is risen; he is not here: behold, the place where they laid him! 7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

LUKE 24.

faces to the earth, they said unto them, Why seek ye ¹the living among the dead? 6 ²He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 and returned ³from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them. 12 ⁴But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he ⁵departed to his home, wondering at that which was come to pass.

JOHN 20.

2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, fol-

KEY. mg.: ¹ Gr. *him that liveth* * Some ancient authorities omit *He is not here, but is risen.* * Some ancient authorities omit *from the tomb.* * Some ancient authorities omit ver. 12. * Or, *departed, wondering with himself*

*MATT. 28.	MARK 16.		JOHN 20.
<p>9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.</p>	<p>9 ¹Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven ²devils. 10 She went and told them that had been with him, as they mourned and wept. 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.</p>	<p><i>Jesus meets disciples and Mary.</i></p>	<p>lowing him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, which ¹came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home. 11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she</p>

REV. mg.: ¹ The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel. ² Gr. *demons*.

REV. txt.: ¹ who

*See Appendix I, p. 252.

JOHN 20.

turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, ¹Master¹. 17 Jesus saith to her, ²Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. 18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how³ that he had said these things unto her.*

§ 144. THE REPORT OF THE WATCH.

MATT. 28: 11-15.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave large¹ money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this ²come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth until this day.*

REV. mg.: ¹ Or, Teacher ² Or, Take not hold on me ³ Or, come to a hearing before the governor

REV. txt.: ¹ Teacher ² Omit how ³ much

§ 145. THE WALK TO EMMAUS.

MARK 16:12, 13.

12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. 13 And they went away and told it unto the rest : neither believed they them.

LUKE 24:13-35.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, ¹What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, ²Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth¹, which² was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he which³ should redeem Israel. Yea and beside⁴ all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early

*Two disciples
To Emmaus
Jesus
asked
what
as
telling
12
tell
him
Sunday*

REV. mg.: ¹Gr. What words are these that ye exchange one with another. * Or, Dost thou sojourn alone in Jerusalem, and knowest thou not the things

REV. txt.: ¹ Jesus the Nazarene * who * besides

LUKE 24.

at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which¹ said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe¹ in all that the prophets have spoken! 26 Behoved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the² bread, and blessed it, and brake, and gave³ to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? 33 And they rose up that very hour, and returned to Jerusalem, and found the

He explains
that this was
in happen.

He stays
with them.

Breaks bread

Vanishes

They return to
Jerusalem

REV. mg.: ¹ Or, after ² Or, loafREV. txt.: ¹ who ² and blessed; and breaking if he gave

LUKE 24.

eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

§ 146. THE APPEARANCE TO THE DISCIPLES IN JERUSALEM, THOMAS BEING ABSENT.

MARK 16:14.

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which¹ had seen him after he was risen.

LUKE 24:36-43.

36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And he said unto them, Why are ye troubled? and wherefore do reasonings² arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 40 And when he had said this, he shewed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said

JOHN 20:19-25.

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. 21 Jesus therefore said to them again, Peace be unto you: as the Father has sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:³ 23 whose soever sins ye

Jesus enters room. They think he is a ghost. He comes having side + peace for his part. Holy Ghost. 23

ERV. mg.: ¹ Some ancient authorities omit and saith unto them, Peace be unto you. ² Some ancient authorities omit ver. 40. ³ Or, Holy Spirit

ERV. tx.: ¹ that ² questionings ³ Holy Spirit

^a Matt. 16:19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (§ 75)

^a Matt. 18:18. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. (§ 81)

		LUKE 24.	JOHN 20.
		<p>unto them, Have ye here anything to eat? 42 And they gave him a piece of broiled ¹fish. 43 And he took it, and did eat¹ before them.</p> <p><i>Thomas, not there, doubt.</i></p>	<p>forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.</p> <p>24 But Thomas, one of the twelve, called ²Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.</p>

§ 147. THE APPEARANCE TO THOMAS WITH THE OTHER DISCIPLES.

JOHN 20:26-29.

a next Sunday

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. 28 Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Because thou hast seen me, ³thou hast believed: blessed are they that have not seen, and yet have believed. (+ § 151)

§ 148. THE APPEARANCE TO SEVEN DISCIPLES BY THE SEA OF GALILEE.

JOHN 21:1-24.

beginning

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. 2 There were together Simon Peter, and Thomas called ²Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. 4 But when day was now breaking, Jesus stood on the beach: howbeit³ the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter,

ERV. mg.: ¹ Many ancient authorities add *and a homecoming*. ² That is, Twin. ³ Or, *hast thou believed?*

ERV. txt.: ¹ and ate ² yet

JOHN 21.

It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. 9 So when they got out upon the land, they see ¹a fire of coals there, and ²fish laid thereon, and ³bread. 10 Jesus saith unto them, Bring of the fish which ye have now taken. 11 Simon Peter therefore went ⁴up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. 12 Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jesus cometh, and taketh the ⁵bread, and giveth them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of ⁶John, ⁷lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I ⁸love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, son of ⁹John, ¹⁰lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ¹¹love thee. He saith unto him, Tend my sheep. 17 He saith unto him the third time, Simon, son of ¹²John, ¹³lovest thou me? Peter was grieved because he said unto him the third time, ¹⁴Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ¹⁵knowest that I ¹⁶love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Peter, turning about, seeth the disciple whom Jesus loved following; which ²¹also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? 21 Peter therefore seeing him saith to Jesus, Lord, ²²and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is ²³that to thee? follow thou me. 23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is ²⁴that to thee?

24 This is the disciple which ²⁵beareth witness of these things, and wrote these things: and we know that his witness is true. (+§151)

§149. THE APPEARANCE TO THE ELEVEN ON A MOUNTAIN IN GALILEE.

MATT. 28:16-20.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18

MARK 16:15-18.

15 And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. 16 ¹He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

One m. Jesus
commands them to
go into the world

REV. mg.: ¹ Gr. a fire of charcoal. ² Or, a fish ³ Or, a loaf ⁴ Or, aboard ⁵ Gr. Joanes. See ch. i. 43, margin. ⁶ ⁷ Love in these places represents two different Greek words. ⁸ Or, peronest ⁹ Gr. and this man, what?

REV. txt.: ¹ who ² that

*John 3:18. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. (§28)

MATT. 28.

And Jesus came to them and spake unto them, saying, *All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost¹: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you ¹always², even unto ³the end of the world.

MARK 16.

17 And these signs shall follow³ them that believe: in my name shall they cast out ³devils⁴; they shall speak with ⁴new tongues; 18 ⁵they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

§ 150. CHRIST'S FINAL APPEARANCE, AND HIS ASCENSION.

MARK 16:19, 20.

LUKE 24:44-53.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how⁵ that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance ⁶and remission of sins should be preached in his name unto all the ⁶nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon

REV. mg.: ¹Gr. all the days. ²Or, the consummation of the age ³Gr. demons. ⁴Some ancient authorities omit new. ⁵Some ancient authorities read unto. ⁶Or, nations. Beginning from Jerusalem, ye are witnesses

REV. txt.: ¹Holy Spirit ²always ³accompany ⁴demons ⁵Omit how

* Matt. 11:27. All things have been delivered unto me of my Father. (§52)

* Luke 10:22. All things have been delivered unto me of my Father. (§87) Cf. John 17:2. (§135)

* Luke 10:19. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. (§87)

MARK 16.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

LUKE 24.

you : but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, ^{to} and was carried up into heaven. 52 And they ^{ascend} worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

§ 151. THE CONCLUSION OF JOHN'S GOSPEL.

JOHN 20:30, 31.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

JOHN 21:25.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

REV. mg.: ¹ Some ancient authorities omit *and was carried up into heaven.* ² Some ancient authorities omit *worshipped him, and*

APPENDICES

APPENDIX I.

PRINCIPLES AND METHODS IN ACCORDANCE WITH WHICH THE HARMONY IS CONSTRUCTED.

THE fundamental principle which we have endeavored to follow throughout our work—viz., to exhibit the witness of the several gospels with the utmost fidelity consistent with the parallelism essential to the idea of a harmony—has already been stated in the Preface. It lies in the very nature of a harmony of the gospels, that it should exhibit their parallelism passage by passage. We have endeavored, at the same time, to preserve, as far as is consistent with the exhibiting of this parallelism, the structure and peculiarities of the several gospels.

I. THE PART DIVISIONS.

The whole material of the four gospels is divided into nine main Parts. These nine Parts are intended to correspond to the natural periods of the life and ministry of Jesus, as these are indicated in the gospels themselves. The difference of plan between the several gospels, especially between the fourth and the synoptic gospels, makes it impossible that each main division line of the Harmony should coincide with a main dividing line running through all four of the gospels alike. It is hoped, however, that it will be recognized that the plan here adopted is built solely upon the gospels, and exhibits the natural periods of the history, as these appear from a comparison of the four accounts.

We have deemed it of the first importance to fix attention upon these natural divisions of the history. The table of Principal Divisions, or Parts, is therefore spread upon a separate page, preceding the Analytical Outline. The Analytical Outline also exhibits, in a form convenient for memorizing or reference, a more complete articulation of the whole history. These tables are, therefore, not mere tables of contents for the Harmony that follows. They furnish a conspectus of the history, and are intended to aid the mind in grasping the relation of its several parts to one another.

II. THE CHAPTER DIVISIONS IN THE OUTLINE.

In the Analytical Outline the Parts are divided into chapters. The purpose of these chapter divisions is twofold: first, to group together the sections for convenience of study; and, second, to recognize the existence of certain divisions of the material, intermediate between the section and the Part, which in some portions of the narrative seem to have been in the mind of one or another of the gospel writers themselves. Chapter VII perhaps represents the chapter division at its best: the events of sections 21-28 seem manifestly to constitute in the mind of the evangelist himself a distinct portion of his book. Chapter XIII furnishes nearly as good an illustration: a careful reader of the synoptists can hardly fail to see that in Mark 2:1-3:6 the evangelist has given a rapid sketch of the development of the hostility of the scribes and Pharisees to Jesus. The section inserted here from the fourth gospel does not interrupt the course of events, but only presents another stage in the development sketched by the synoptists. It seems desirable to recognize these facts by grouping these sections into a chapter. These chapter divisions in general, however, are chiefly useful when the eye can take in at one vision the relation of the chapter on the one hand to the Part, and on the other to the section. For this reason the chapter titles, though included in the Outline, are omitted from the body of the book.

III. THE SECTIONS OF THE HARMONY.

The limits of the sections have also been determined in accordance with our general principle. A detailed explanation of its application to individual cases is neither practicable within reasonable limits, nor necessary.

1. The Limits of the Sections sary. The sections have been made to begin where there was reason to believe that the gospel writer himself intended to pass to a new division of the subject, and to include the material referred by the evangelist to a single occasion or treated as constituting a single discourse. A section begins in the midst of a paragraph only when required by a difference of paragraphing in the different gospels. But two instances of this occur. It has seemed necessary to run the line separating sections 75 and 76 through what in Luke is but one paragraph, following in this the strongly marked paragraphing of Matthew and Mark. For similar reasons, a paragraph of Luke has been divided between sections 133 and 134.

The order in which the sections have been placed has been determined by the principle stated in the opening paragraph of this Appendix. The order of the evangelists has been followed except when a difference between two gospels compels a departure from the order of one or the other of them in order to bring into the same section corresponding material occurring in the different gospels.

Only when the parallelism of the gospels affords no criterion have we resorted to any other principle. In the arrangement of the two narratives of the birth and early years of Jesus, for example, and in the placing of certain sections of the Johannine narrative to which there is no parallel in the synoptic gospels, we have been obliged to appeal to other considerations, and have adopted that arrangement which seems to yield the most probable order of events, or which best satisfies the documentary data, however meager these may sometimes be. The succession of events thus obtained can in some instances, notably in the adjustment of the Lucan narrative of the Perean ministry to the fourth gospel, make no high claim to intrinsic probability.

In order to adhere more faithfully to this principle, in the present edition, we have in two instances transferred material from one section to another. Luke 11:14-36, which in the first edition stood in section 55, placed there because of its partial parallelism with Mark 3:19-30, has been incorporated in section 94, the position required by Luke's order. Matt. 11:20-30, which in the first edition stood in section 87, placed there because of the partial parallelism of the material with Luke 10:12-23, has been transferred to section 52, the position required by the order of the first gospel, in which this passage is contained. The parallelism between this passage and Luke 10:12-23, in respect to discourse material (section 87), is shown in the method regularly adopted for the Repeated Sayings.

We have applied to paragraphs within a section the same principle that we have followed in determining the order of sections. The order of the evangelists has been departed from only when a difference between them has compelled the modification of the order of one of them, in order to bring paragraphs of similar content into parallelism. The only instances of such transposition of paragraphs within a section occur in sections 133 and 138.

In the narrative of the Last Supper, section 133, Luke's account of the strife among the Twelve, 22:24-30, which in the first edition stood before verses 19-23, is in the present edition placed after verse 23, the arrangement being thus more nearly conformed to the order

of Luke. Had we conceived it to be our task to arrange the events of this section in what we might reasonably believe to be the probable order of their occurrence, as do most harmonists and writers on the Life of Christ, we should doubtless have adopted a different arrangement. Fidelity to the principles which we have followed constrained us, however, to adopt that arrangement which involves the least disturbance of the order of Luke consistent with the placing of his narrative in parallelism with that of the other gospels.

The same general principle of preserving as far as possible the structure of each gospel, as well as our judgment that it is important that the gospel history should be read by paragraphs, not by verses, has led us to keep paragraphs intact, and to abandon the plan adopted in those harmonies which make it a matter of chief importance that similar sentences or even phrases stand opposite one another on the page. This plan involves indefinite *dissection* of the gospel narratives, and is then only partially successful in exhibiting their parallelism in details. For the purpose of this Harmony, which is planned with a view to the historical study of the gospels, we have thought it wiser to be content in general with placing parallel *paragraphs* opposite one another, leaving it to the student to make the more detailed comparison himself.

This method is the more necessary because there are many different kinds of parallelism, even when sections or paragraphs in the different gospels manifestly refer to the same events or discourses. This arises from the fact that the various writers differ widely in style and in their method of narration. No printed page can adequately exhibit the exact character of the parallelism between paragraphs of dissimilar scope and structure. Sometimes several incidents in a paragraph of one gospel seem to have little relation to those narrated in a paragraph of another, when nevertheless both paragraphs relate what may be called comprehensively one event. For example, Matthew relates that early on the resurrection morning Jesus appeared to Mary Magdalene and to the other Mary, while John speaks only of Mary Magdalene. We have placed these accounts in *general* parallelism, not attempting to draw out the details of those early appearances to the women into a minute chronological arrangement for which the gospels afford no data. The proper function of the harmony is served, if its page exhibits whatever parallelism there is in the accounts themselves. The denials of Peter, which occurred during the progress of Christ's trial, are properly treated in a similar way.

In cases of unequal paragraphing in different gospels—that is, when matter contained in two or more paragraphs in one of the gospels is in another gospel, by reason of different treatment, brought together into one paragraph—it has sometimes been necessary to introduce blank spaces dividing the more condensed account into parts corresponding to the paragraphs of the parallel account; see, for example, section 139. Such spacing has also occasionally been employed to bring clearly marked subdivisions of corresponding paragraphs opposite one another; see, for example, section 143. In all cases where the space thus introduced into a paragraph exceeds a very few lines, attention is called to the continuance of the paragraph further on by the insertion in small type of the words, “Paragraph continued below,” or a similar phrase.

In sections 133 and 138 not only spacing but slight transposition of material within the paragraph has been necessary in order to bring evidently parallel narratives opposite one another. At each point at which by reason of this transposition a paragraph is interrupted, a note has been inserted showing where the remainder of the paragraph is to be found.

When parallel material could not be brought together without doing violence to the structure of one account or the other, we have left each paragraph intact as the evangelist wrote it, but have frequently inserted a reference in the parallel column to indicate where the similar material of the parallel accounts is to be found. This method is illustrated in sections 139 and 140.

IV. REPETITION OF MATERIAL.

An adequate exhibit of the parallelism of the gospels requires the repetition of certain portions of the gospel text, but demands also that the fact of such repetition shall be indicated. This necessity pertains to both *narratives* and *sayings*, but demands in general a different treatment of the two kinds of material.

Narrative material, when repeated, is in general placed in the parallel columns in both instances of its occurrence; its repetition is in every such case indicated by brackets [] or half-brackets ⁝. The brackets are omitted only in the exceptional cases, mentioned below, in which the repeated material is given the form of a footnote. The narrative passages that are used more than once are of several classes.

5. Spacing of
Paragraphs
within the Section

6. Transposition
within Paragraphs

7. Cross-
References

1. Narrative
Material

In the first class of cases, in consequence of condensation in the narrative, a single sentence or paragraph covers two distinct events or historical occasions, separated perhaps by some distance of time. In this class of cases it is necessary that certain portions of the record be repeated in order to bring the paragraph or verse into connection with both the occasions to which it refers. The repeated material is placed in half-brackets in the instance in which it is detached from the paragraph connection given it by the evangelists. The instances of this use of half-brackets occur in sections 9, 15, 19, 31, 40, 47, 48, 80, 121, 131, 136, 138.

In the second class of cases two gospels containing practically identical accounts of the same event locate this event differently, yet each attaches it by introductory or concluding words to the context in which it stands. In this case it is necessary to repeat the introductory or concluding sentence, in order at the one point to preserve the logical connection—to the extent, that is, of presenting each entire paragraph as we judge the writer conceived it in his own mind—and at the other to show the more probable historical position of the event. The repeated matter is placed in half-brackets in the instance in which it is detached from the paragraph of which it was a part, its insertion at this point representing the historical place of the event as indicated by a comparison of the gospels. In the other instance of its occurrence—namely, when it is retained in the paragraph to which it belongs but is by such retention detached from its more probable historical position—it is placed in full brackets. The pairs of instances falling under this head are in sections 34 and 37, sections 40 and 49, sections 41 and 60, sections 58 and 86, sections 120 and 122, sections 138 and 139. In one instance (Matt. 1:18–25) a paragraph containing material belonging to two different points of the history, yet blended inextricably into a single narrative, has been repeated entire, being placed in half-brackets in the second instance of its occurrence, this being the position called for by the parallelism of a portion of the narrative with the account in Luke.

In a third class of cases, narratives of events which on the authority of the evangelists must be assigned to distinctly different chronological positions are, for purposes of comparison, repeated. In the instance in which the narrative occupies a position other than that given it by the evangelists, it is printed in smaller type and placed between brackets in parallel columns with the narra-

tive with which it is to be compared; the repetition at this point being for purposes of comparison, and involving no pronouncement upon the identity of the two events. The three pairs of instances falling under this head are in sections 27 and 121, sections 36 and 62, sections 55 and 94. The adoption of this expedient in the present edition is an extension to similar narratives of the method applied in the first edition to the Repeated Sayings of Jesus. Theoretically the same principle would apply to the narratives of section 38. But the slight difference in location makes it seem more expedient in this case to avoid repetition by a slight modification of Luke's order.

In a fourth class of cases the event or period to which a section refers is spoken of incidentally or by way of explanation, yet so as to add important data, in a section dealing in the main with an entirely different event. In these cases we have placed this contributory material in the form of a footnote at the bottom of the page. The only instances of this method of treatment are in sections 15 and 34.

The sayings of Christ assigned by the different evangelists to different occasions demand special consideration, furnishing, as they do, one of the most difficult, and at the same time one of the most important, problems of the harmony. It should be observed that, in the report of the sayings and discourses of Jesus, there are two kinds of parallelism. The same saying, or series of sayings, may be reported by two evangelists in the same historical connection, as in Matt. 16:25 and Luke 9:24; or it may be reported by both, but assigned to different historical occasions, as in Matt. 16:25 and Luke 17:33; or it may even be reported by the same evangelist in two different connections, as in Matt. 10:39 and 16:25. In the first class of cases we have only the ordinary question of harmony, such as arises in the treatment of narrative material also. The second and third classes, however, present a different problem. It cannot be maintained that every one of these sayings was repeatedly uttered by Jesus; it would be rash to say that in no case were sayings repeated; it would require a keen critic indeed to determine in each case whether the saying was repeated by Jesus on different occasions, or only differently placed by the evangelists; and, if the latter, on which of the two or more occasions to which it is assigned it was really uttered. It has therefore seemed best not to undertake to solve this problem, but rather

2. Repeated Sayings

to exhibit the facts as fully as possible, and with the smallest possible admixture of theory. We have accordingly adopted a method by which every saying of Jesus is retained in the place or places to which each evangelist assigns it, and at the same time all its parallels, if any, even those in the same gospel, are shown on the same page with it, their position in the gospels and their location in the Harmony being also indicated. This method is more fully explained in Appendix II, which also contains a full table of the sayings of Christ assigned by the evangelist to more than one occasion.

V. USE OF THE REVISED VERSION.

With the consent and approval of the Oxford and Cambridge University Presses of England, courteously granted to us, we have, as in the former editions, employed the text of the English Revision of 1881 in the body of the book. While at many points we should have been glad to modify the text of this version, or its margin, it has seemed best to adopt it without change or comment other than the occasional modification of its paragraphs. These changes in the limits of the paragraphs have been made, not in a harmonistic interest, but on independent grounds. The marginal readings of this version are shown in the margin at the foot of the page immediately below the text. A second margin shows the renderings incorporated by the American Revision Committee in the text of the American Revision of 1901. We have not, however, undertaken to show differences between the English and American editions affecting punctuation and spelling only, or the marginal readings of the American Revision. We acknowledge with appreciation the courtesy of Thomas Nelson & Sons, owners of the copyright (1901) of the American Standard Revised Bible, in thus permitting the use of this edition.

The superior figures prefixed to words in the text refer to the marginal readings of the English Revision; those affixed refer to the readings of the text of the American Revision.

The two passages, John 7:53—8:1 and Mark 16:9—20, which, though contained in the Revised Version, are by the soundest criticism not regarded as belonging properly to the gospels in connection with which they stand, seem to call for special treatment. Both are accordingly set in smaller type than the other portions of the text.

VI. ARRANGEMENT IN COLUMNS.

In the arrangement of the material on the page the effort has been rather to make a perspicuous and easily intelligible page than to economize space. In sections in which there is but one gospel authority the text is printed in one wide column. When the authorities are two or more of the synoptists, and there is no account from the fourth gospel, three parallel columns are used, one being left blank if there are but two accounts. If the account is contained in John and in the synoptists, four columns are used, one for each gospel. In general the same width of column is maintained throughout the section. In sections 94, 127, 131, 134, where, for a large portion of the section, there is but one authority, a change from the narrow to the broad column is permitted, to avoid several successive pages containing but one narrow column.

VII. RECAPITULATION OF TYPOGRAPHICAL FEATURES.

For the practical convenience of the student, it may be desirable to recapitulate briefly the significance of those typographical features of the book which are not obviously self-explanatory.

1. COLUMNS. When a section is printed in four columns, this indicates that for some portion of that section there is material from the gospel of John and from two or more of the synoptic gospels.

When there are three columns, this indicates that matter for this section is found in two or more of the synoptists, the fourth gospel furnishing no account.

There are no two-column pages.

When there is but one column, there is but one authority for any portion of the section, which may be any one of the four gospels. But concerning sections 94, 127, 131, 134, see vi, above.

2. BRACKETS. Two kind of brackets are used, half-brackets and full brackets. That a passage is inclosed either in half-brackets or in full brackets indicates that it is repeated at some other point on the page of the Harmony.

a) Half-brackets indicate that the words so inclosed are detached from the paragraph of which they form a part, in order to place them in the chronological position indicated by a comparison of the different accounts. But concerning Matt. 1:18-25, see iv, 1, in this Appendix.

b) Full brackets are used for three purposes:

(1) They inclose words necessary to complete a paragraph, but repeated elsewhere in their more probable chronological position.

(2) They inclose narrative passages repeated simply for purposes of comparison.

(3) They inclose certain of the longer Repeated Sayings, printed in parallel columns instead of at the foot of the page for the sake of easier comparison.

To the student who is seeking simply to frame a narrative of the life of Jesus, section by section, the following practical rule may be useful: Use in each section all unbracketed material and all material in half-brackets; omit for this purpose material in full brackets; this is added either to complete a paragraph or for purposes of comparison.

3. FOOTNOTES. There are four kinds of footnotes.

a) Superior figures prefixed to a word or phrase in the text refer to the marginal readings of the Revised Version of 1881. These are reprinted without change, except as required by the arrangement of the figures. They are preceded by the abbreviation: ERV. mg. In the comparatively few instances in which, by the transposition of a reference figure from the end to the beginning of a word (in order to distinguish these readings from those of the American Revision), the meaning of the note is obscured, we have removed the obscurity by the insertion of explanatory words in the note, inclosing them in brackets.

b) Superior figures affixed to a word or phrase in the text refer to the renderings adopted by the American Revision Committee and incorporated in the text of the American Revision of 1901. They are preceded by the abbreviation: ARV. txt.

c) Superior letters in the text refer to the Repeated Sayings of Jesus, that is, to sayings of Christ similar to those standing in the text, but reported in a different connection. The number in parenthesis at the end of the footnote indicates the section in which the passage appears in the body of the text. When the footnote contains only a reference by chapter and verse without text or section number, the passage referred to belongs, not to another section, but to another part of the same section.

d) A few necessary footnotes not included in either of the above classes are indicated by asterisks. See iv, 1, fourth class.

4. **SMALLER TYPE IN THE TEXT.** Smaller type has been used in the body of the text, in sections 83, 143, 145, 146, 149, 150, for material not regarded as a genuine part of the Gospel under which it is cited. It is also used in sections 27, 36, 55, 62, 94, 121 for narrative matter repeated for the sake of comparison only; and in sections 49, 52, 55, 57, 64, 81, 94, 124, 131 for the Repeated Sayings that are printed in the parallel columns for the sake of easier comparison.

5. **SECTION NUMBERS SUBJOINED TO SECTIONS OR SHORTER PASSAGES.** Of these there are two kinds:

a) A section number in parenthesis placed at the end of a passage, without preceding sign, refers to the section from which the passage is taken.

b) A section number preceded by the sign +, and inclosed in parenthesis, refers the reader to that section of the Harmony in which will be found the paragraph which, in the gospel itself, immediately follows the passage to which the number is attached.

APPENDIX II.

SAYINGS OF CHRIST ASSIGNED BY THE EVANGELISTS TO MORE THAN ONE OCCASION.

To the student of the gospels it is a matter of special interest to determine the historical situation of the sayings of Christ. This portion of his task, however, is complicated by the fact that many of these sayings are given by the different gospels in substantially the same form, but in entirely different historical situations. In a few instances the same passage even occurs more than once in the same gospel. In the present state of knowledge respecting the way in which our four gospels were produced it is impossible to determine with certainty in each case on which of two or more occasions a given saying was uttered, or whether on more than one occasion. In the preceding Appendix we have explained our method of dealing with these cases. In no case have we detached a paragraph of Christ's sayings from the historical situation given it by the evangelist, or *dissected* what is given in the gospels as a discourse, in order to bring similar discourse material into the same section. In thus assigning more than one historical situation to similar or practically identical sayings, we by no means maintain that all of them were spoken more than once. We simply maintain that in the present state of New Testament criticism it is impossible to determine to which historical situation each of the parallel sayings belongs, and which of them were actually repeated on more than one occasion.

The following table is designed to exhibit this parallelism in the discourses of Christ. Under each section of the table the figures in bold-face type designate passages which belong to the corresponding section of the Harmony. The figures in lighter-face type designate passages which are assigned by the evangelists to a different historical occasion, yet are closely parallel in thought and language to the passages opposite which they stand in this table. In the case of parallel passages occurring in the same gospel we have placed the citations in the same column connected by a brace. Any passage cited in

bold-face type under a given section in the table will be found in the corresponding section of the Harmony, while the passages cited in lighter-face type will be found at the foot of the page under the same section, except that a few of the longer passages of the latter class have been printed in the parallel columns inclosed in brackets.

When a saying occurs at two distinctly different points in the same section, either by being repeated in the same account, or by being placed in different connections in parallel accounts, cross-reference is made in the Harmony from each passage to the other. The footnote in such a case, however, consists of reference only, and does not include the text of the passage referred to. See, for example, pages 64 and 87. These cases do not appear in the table unless the passage is also repeated in a different section.

It will be observed that there are at least forty discourses of Christ, shorter or longer, which contain parallel matter of the kind above described. A typical and interesting instance of discourse parallelism is found in the parables of the sheep gone astray, in section 81, and of the lost sheep, in section 102. Section 64, the mission of the Twelve, illustrates the wide distribution in the other gospels of matter which forms one discourse in Matthew. And, to add one more instance, the often-quoted text, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," occurs in slightly varied forms six times, and is assigned by the evangelists to four different historical situations.

This exhibit of the parallelism in Christ's discourses, in the following table as well as on the page of the Harmony, will be serviceable in many ways in the study of the teachings of Christ. Thus it will enable the student to note at a glance the various contexts in which many of the sayings of Jesus are found. It will also serve to throw light upon the difficult problem of the process by which the discourses of Jesus received their present form.

It should be particularly observed that the list does not undertake to include all the sayings of Christ of which there is more than one report in the gospels, but only those which are assigned by the evangelists to more than one historical situation.

APPENDIX II

TABLE OF REPEATED SAYINGS.

§ 28. DISCOURSE WITH NICODEMUS.

Mark 16:16 John 3:13

§ 36. FIRST REJECTION AT NAZARETH.

Matt. 13:57 Mark 6:4 Luke 4:24 Cf. John 4:44

§ 46. THE MAN WITH THE WITHERED HAND.

Matt. 12:11 Luke 14:5

§ 49. SERMON ON THE MOUNT.

Matt. 5:13	Mark 9:50	Luke 14:34, 35
Matt. 5:15	Mark 4:21	{ Luke 8:16 }
		11:33 }
Matt. 5:18		Luke 16:17
Matt. 5:25, 26		Luke 12:58, 59
Matt. 5:29, 30 }	Mark 9:43, 47	
18:8, 9 }		
Matt. 5:33 }	Mark 10:11	Luke 16:18
19:9 }		
Matt. 6:3, 33		Luke 12:30
Matt. 6:9-13		Luke 11:2-4
Matt. 6:14, 15	Mark 11:25	
Matt. 6:15 }		
18:35 }		
Matt. 6:19-21		Luke 12:33, 34
Matt. 6:22, 23		Luke 11:34-36
Matt. 6:24		Luke 16:13
Matt. 6:25-33		Luke 12:22-31
Matt. 7:26	Mark 4:24b	Luke 6:33b
Matt. 15:14b		Luke 6:39
Matt. 10:24, 25a		Luke 6:40
		{ John 13:16 }
		15:20a }
Matt. 7:7-11		Luke 11:9-13
Matt. 7:12b }		
23:40 }		
Matt. 7:13, 14		Luke 13:24
Matt. 7:16-18, 20 }		Luke 6:42-45
12:33-35 }		
Matt. 7:23		Luke 13:27

Matt. 8:11, 12 **Luke 13:28, 29**

§ 52. JOHN THE BAPTIST'S LAST MESSAGE.

Matt. 11:12, 13 **Luke 16:16**

Matt. 11:21-24 **Luke 10:12-15**

Matt. 11:25-27 **Luke 10:21, 22**

Matt. 11:27a } **Luke 10:22a**
28:18 }

Matt. 11:27b **Luke 10:22b** . . . **John 6:48**

Matt. 12: 25b, 26 . . . Mark 3: 23b-26 . . . Luke 11: 17b, 18 . . .

Matt. 12: 27, 28 **Luke 11: 19, 20**

Matt. 12:29 Mark 3:27 Luke 11:21, 22

Matt. 12:30 Luke 11:23

Matt. 12: 31, 32 . . . Mark 3: 28, 29 . . . Luke 12:10 . . .

Matt. 19:33-35 } **Luke 6:48-49**
7:16-18, 20 }

Matt. 12:38-42 **Luke 11:29-32**

Matt. 12:29 } . . . **Mark 8:12** . . . **Luke 11:29**
16:4 }

Matt. 12: 43-45 **Luke 11: 24-26**

Matt. 13:9 } . . { **Mark 4:9** } . . . { **Luke 8:8b** }
13:43b } . . { **4:23** } . . . { **Luke 14:35b** }
11:15 }

Matt. 5:15 **Mark 4:21** { **Luke 8:16**
11:33 }

Matt. 10:26 **Mark 4:23** { **Luke 8:17**
12:2 }

Matt. 7:26 . . . Mark 4:24b . . . Luke 6:38b . . .

Matt. 13:12 } . . . **Mark 4:25** . . . { **Luke 8:18b** }
25:29 } . . . { **19:26** }

Matt. 13:16, 17 **Luke 10:23, 24**

APPENDIX II

Matt. 13: 31, 32	.	.	.	Mark 4: 30-32	.	.	.	Luke 13: 18, 19
Matt. 13: 33	Luke 13: 20, 21
Matt. 13: 43	}													
13: 50														
8: 12														
22: 13b														
24: 51														
25: 30		Luke 13: 28

§ 62. SECOND REJECTION AT NAZARETH.

Matt. 13: 57	.	.	.	Mark 6: 4	.	.	.	Luke 4: 24	.	.	.	Cf. John 4: 44
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§ 64. THE MISSION OF THE TWELVE.

Matt. 9: 37, 38	Luke 10: 2
Matt. 10: 7-16	.	.	.	Mark 6: 8-11	.	.	.	{ Luke 9: 3-5 }
								10: 3-12 }
Matt. 10: 17, 18	}	.	.	Mark 13: 9	.	.	.	Luke 21: 12, 13
24: 9a	
Matt. 10: 19, 20	.	.	.	Mark 13: 11	.	.	.	{ Luke 12: 11, 12 }
								21: 14, 15 }
Matt. 10: 21	.	.	.	Mark 13: 12	.	.	.	Luke 21: 16	.	.	.	John 16: 2		
Matt. 10: 22	}	.	.	Mark 13: 13	.	.	.	Luke 21: 17, 19	.	.	.	John 15: 21		
24: 9b, 13				
Matt. 10: 24, 25a	Luke 6: 40	.	.	.	{ John 13: 16 }		
									.	.	.	15: 20a		
Matt. 10: 26	.	.	.	Mark 4: 22	.	.	.	{ Luke 8: 17 }
								12: 2 }
Matt. 10: 27-33	Luke 12: 3-9
Matt. 10: 30	Luke 21: 18
Matt. 10: 33	.	.	.	Mark 8: 38	.	.	.	Luke 9: 26
Matt. 10: 34-36	Luke 12: 51-53
Matt. 10: 37	Luke 14: 26
Matt. 10: 38	}	.	.	Mark 8: 34	.	.	.	{ Luke 14: 27 }
16: 24		.	.					9: 23 }
Matt. 10: 39	}	.	.	Mark 8: 35	.	.	.	{ Luke 17: 33 }	.	.	.	John 12: 26		
16: 25		.	.					9: 24 }	.	.	.			
Matt. 10: 40	}	.	.	Mark 9: 37	.	.	.	{ Luke 10: 16 }	.	.	.	John 13: 20		
18: 5		.	.					9: 48 }	.	.	.			
Matt. 10: 42	.	.	.	Mark 9: 41

§ 65. DISCOURSE ON THE BREAD OF LIFE.

Matt. 11: 27b	Luke 10: 22b	.	.	.	John 6: 46
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§ 66. DISCOURSE ON EATING WITH UNWASHEN HANDS.

Matt. 15: 14b	Luke 6: 39
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REPEATED SAYINGS OF CHRIST

§73. THE PHARISES AND SADDUCEES DEMANDING A SIGN FROM HEAVEN.

Matt. 16:2, 3	Luke 12:54-56
Matt. 16:4 } 12:39	.	.	.	Mark 8:12	Luke 11:29
Matt. 16:6 } 16:11b	.	.	.	Mark 8:15	Luke 12:16

§75. PETER'S CONFESSION.

Matt. 16:13b } 18:18	John 20:28
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§76. CHRIST FORETELLS HIS DEATH AND RESURRECTION.

Matt. 16:21	.	.	.	Mark 8:31	.	.	.	{ Luke 9:23 } 17:25
Matt. 16:24 } 10:38	.	.	.	Mark 8:34	.	.	.	{ Luke 9:23 } 14:27
Matt. 16:25 } 10:39	.	.	.	Mark 8:35	.	.	.	{ Luke 9:24 } 17:33	John 12:25	.
Matt. 10:33	.	.	.	Mark 8:38	.	.	.	{ Luke 9:26 } 12:9

§78. THE DEMONIAC BOY.

Matt. 17:20 } 21:21	.	.	.	Mark 11:22, 23	.	.	.	Luke 17:6
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§81. DISCOURSE ON HUMILITY AND FORGIVENESS.

Matt. 18:3	.	.	.	Mark 10:15	.	.	.	Luke 18:17
Matt. 23:11 } 20:26, 27	.	.	.	{ Mark 9:35 } 10:43b, 44	.	.	.	{ Luke 9:43b } 22:28b
Matt. 18:5 } 10:40	.	.	.	Mark 9:37	.	.	.	{ Luke 9:43a } 10:16	John 18:20	.
Matt. 10:42	.	.	.	Mark 9:41
Matt. 18:6	.	.	.	Mark 9:42	.	.	.	Luke 17:2
Matt. 18:7	Luke 17:1
Matt. 18:8, 9 } 5:29, 30	.	.	.	Mark 9:43-47
Matt. 5:13a	.	.	.	Mark 9:50a	.	.	.	Luke 14:34
Matt. 18:12-14	Luke 15:4-7
Matt. 18:15	Luke 17:3
Matt. 18:18 } 16:19	John 20:28	.
Matt. 18:21, 23	Luke 17:4
Matt. 18:35 } 6:15

APPENDIX II

§ 87. THE MISSION OF THE SEVENTY.

Matt. 9:37, 38	Luke 10:2
Matt. 10:7-16	.	.	.	Mark 6:8-11	{ Luke 10:8-13 9:3-5 }
Matt. 11:21-24	Luke 10:12-15
Matt. 10:40 } 18:5 }	.	.	.	Mark 9:37	{ Luke 10:16 9:48a }	.	.	John 13:20
.	.	.	.	Mark 16:18	Luke 10:19
Matt. 11:25-27	Luke 10:21, 23
Matt. 11:27a } 28:18 }	Luke 10:22a
Matt. 11:27b	Luke 10:22b	.	.	John 6:46
Matt. 13:16, 17	Luke 10:23, 24

§ 88. DISCOURSES ON PRAYER.

Matt. 6:9-13	Luke 11:2-4
Matt. 7:7-11	Luke 11:9-13

§ 84. DISCOURSES AGAINST THE PHARISES.

Matt. 12:25, 26	.	.	.	Mark 3:23-26	Luke 11:17, 18
Matt. 12:27, 28	Luke 11:19, 20
Matt. 12:29	.	.	.	Mark 3:27	Luke 11:21, 23
Matt. 12:30	Luke 11:23
Matt. 12:43-45a	Luke 11:24-26
Matt. 12:38-42	Luke 11:29-32
Matt. 12:39 } 16:4 }	.	.	.	Mark 8:12	Luke 11:29
Matt. 5:15	.	.	.	Mark 4:21	{ Luke 11:33 8:16 }
Matt. 6:23, 26	Luke 11:34-36
Matt. 23:25, 26	Luke 11:39-41
Matt. 23:28	Luke 11:43
Matt. 23:6, 7	.	.	.	Mark 12:38, 39	{ Luke 11:43 20:46 }
Matt. 23:27	Luke 11:44
Matt. 23:4	Luke 11:46b
Matt. 23:29, 31	Luke 11:47, 48
Matt. 23:34-36	Luke 11:49-51
Matt. 26:13	Luke 11:53

REPEATED SAYINGS OF CHRIST

§ 95. TEACHINGS CONCERNING TRUST IN GOD AND COMING JUDGMENT.

Matt. 16:6	}	Mark 8:15	Luke 12:1
16:11b						
Matt. 10:26b			Mark 4:22		{ Luke 12:2 8:17 }
Matt. 10:27-32					Luke 12:3-8
Matt. 10:30					{ Luke 12:7a 21:18 }
Matt. 10:33			Mark 8:38		{ Luke 9:26 12:9 }
Matt. 12:31, 32			Mark 3:28, 29		Luke 12:10
Matt. 10:19, 20			Mark 13:11		{ Luke 12:11, 12 21:14, 15 }
Matt. 6:25-33					Luke 12:22-31
Matt. 6:8, 32					Luke 12:30
Matt. 6:19-21					Luke 12:33, 34
Matt. 24:43, 44					Luke 12:39, 40
Matt. 24:45-51					Luke 12:42-46
			Mark 10:39b		Luke 12:50a
Matt. 10:34-36					Luke 12:51-53
Matt. 16:2, 3					Luke 12:54-56
Matt. 5:25, 26					Luke 12:58, 59

§ 97. THE WOMAN HEALED ON A SABBATH.

Matt. 12:81, 82	Mark 4:30-32	Luke 13:13, 19
Matt. 12:83			Luke 13:20, 21

§ 98. THE QUESTION WHETHER FEW ARE SAVED.

Matt. 7:13, 14	Luke 13:24
Matt. 25:11b, 12	Luke 13:25b
Matt. 7:23	Luke 13:27
Matt. 8:11, 12	Luke 13:28, 29
Matt. 13:42	}	Luke 13:23
13:50																
23:13b																
24:51																
25:30																
Matt. 19:30	}	.	.	.	Mark 10:81	Luke 13:30
30:16																

§ 99. REPLY TO THE WARNING AGAINST HEROD.

Matt. 23:37-39			Luke 13:34, 35
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APPENDIX II

§100. DISCOURSE AT A CURE PHARISEE'S TABLE.

Matt. 12:11	Luke 14:5
Matt. 23:12	{ Luke 14:11 18:14b }
Matt. 23:1-10	Luke 14:15-24

§101. DISCOURSE ON COUNTING THE COST.

Matt. 10:37	Luke 14:26
Matt. 10:38 } 16:24 }	Mark 8:34 { Luke 14:27 9:23 }
Matt. 5:13	Mark 9:50 Luke 14:24, 28a
Matt. 11:15 } 13:9 } 13:43b }	{ Mark 4:9 } { Luke 14:25b 8:35 }

§102. THREE PARABLES OF GRACE.

Matt. 18:12-14	Luke 15:4-7
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§103. TWO PARABLES OF WARNING.

Matt. 6:24	Luke 16:13
Matt. 11:12, 13	Luke 16:16
Matt. 5:18	Luke 16:17
Matt. 5:22 } 19:9 }	Mark 10:11 Luke 16:18

§104. CONCERNING FORGIVENESS AND FAITH.

Matt. 18:7	Luke 17:1
Matt. 18:6	Mark 9:42 Luke 17:3
Matt. 18:15	Luke 17:3
Matt. 18:21, 22	Luke 17:4
Matt. 17:20 } 21:21 }	Mark 11:22, 23 Luke 17:6

§105. THE COMING OF THE KINGDOM.

Matt. 24:23, 26, 27	Mark 13:21 Luke 17:23, 24
Matt. 16:21	Mark 8:31 { Luke 9:23 17:25 }
Matt. 24:27-39	Luke 17:26, 27
Matt. 24:17, 18	Mark 13:15, 16 Luke 17:31
Matt. 10:39 } 16:25 }	Mark 8:35 { Luke 17:33 9:24 } John 12:25
Matt. 24:40, 41	Luke 17:34, 35
Matt. 24:28	Luke 17:37b

REPEATED SAYINGS OF CHRIST

§109. THE PHARISES AND THE PUBLICAN.

Matt. 23:12 { Luke 14:11
18:14b }

§110. CONCERNING DIVORCE.

Matt. 19:9 } Mark 10:11 Luke 16:18
5:32 }

§111. CHRIST BLESSING LITTLE CHILDREN.

Matt. 18:8 Mark 10:15 Luke 18:17

§112. THE RICH YOUNG RULER.

Matt. 19:23b Luke 22:30b

Matt. 19:30 } Mark 10:31 Luke 18:30
20:16 }

§114. AMBITION OF JAMES AND JOHN.

. Mark 10:39b Luke 12:50a

Matt. 20:25-27 Mark 10:42-44 Luke 22:25, 26

Matt. 20:23b, 27 } { Mark 10:42b, 44 } { Luke 9:48b }
23:11 } { 9:35 } { 22:26b }

§117. PARABLE OF THE MINA.

Matt. 13:12 } Mark 4:25 { Luke 19:26 }
25:29 }

§122. THE FIG TREE WITHERED AWAY.

Matt. 21:21 } Mark 11:23, 23 Luke 17:6
17:20 }

Matt. 6:14, 15 } Mark 11:25
18:35 }

§124. THREE PARABLES OF WARNING.

Matt. 23:1-10 Luke 14:15-24

Matt. 23:13b } Luke 18:28
8:12 }
13:42 }
13:50 }
24:51 }
25:30 }

§125. THREE QUESTIONS BY THE JEWISH RULERS.

Matt. 23:40 } .
7:12b }

§127. WORDS AGAINST THE SCRIBES AND PHARISES.

Matt. 23:4 Luke 11:46b

Matt. 23:6, 7 Mark 12:33, 39 { Luke 20:46b }
11:43 }

APPENDIX II

Matt. 23: 11	}	.	{	Mark 9: 35	}	.	.	{	Luke 9: 48b	}
20: 28b, 27				10: 43b, 44					22: 28b						
Matt. 23: 12	{	Luke 14: 11	}
								18: 14b							
Matt. 23: 13	Luke 11: 52
Matt. 23: 23	Luke 11: 42
Matt. 23: 25, 26	Luke 11: 39-41
Matt. 23: 27	Luke 11: 44
Matt. 23: 29, 31	Luke 11: 47, 48
Matt. 23: 34-36	Luke 11: 49-51
Matt. 23: 37-39	Luke 13: 34, 35

§ 129. GENTILES SEEKING JESUS.

Matt. 10:39	}	.	.	.	Mark 8:35	.	.	.	{	Luke 17:33	}	.	.	.	John 13:25	.
16:25										9:24						
Matt. 26:38a	Mark 14:34a	John 13:27a	.
Matt. 26:39	Mark 14:36	Luke 22:42	John 13:27b,28a	.

§ 131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD.

Matt. 24:9a 10:17, 18	.	.	Mark 13:9	.	.	.	Luke 21:12, 13
Matt. 10:19, 20	.	.	Mark 13:11	.	.	.	{ Luke 21:14, 15 12:11, 12 }
Matt. 10:21	.	.	Mark 13:13	.	.	.	Luke 21:16	.	.	John 16:2	.	.	.
Matt. 24:9b 10:22a	}	.	Mark 13:13a	.	.	.	Luke 21:17	.	.	John 15:21	.	.	.
Matt. 10:30	{ Luke 21:18 12:7a }
Matt. 24:13 10:22b	}	.	Mark 13:13b	.	.	.	Luke 21:19
Matt. 24:17, 18	.	.	Mark 13:15, 16	.	.	.	Luke 17:31
Matt. 24:23	.	.	Mark 13:21	.	.	.	Luke 17:23
Matt. 24:26, 27	Luke 17:23, 24
Matt. 24:23	Luke 17:37b
Matt. 24:37-39	Luke 17:26, 27
Matt. 24:40, 41	Luke 17:34, 35
Matt. 24:43, 44	Luke 12:39, 40
Matt. 24:45-51	Luke 12:42-46
Matt. 24:51 25:30 8:12 13:42 13:50 23:18b	}	{ Luke 13:28 12:46 }
Matt. 25:11b, 12	Luke 13:25b
Matt. 25:29 13:12	}	.	Mark 4:25	.	.	.	{ Luke 8:18b 19:26 }

REPEATED SAYINGS OF CHRIST

§133. THE LAST SUPPER.

Matt. 10:24	Luke 6:40	{ John 13:16 15:20 .
Matt. 10:40 } 18:5 }	Mark 9:37	{ Luke 10:16 } 9:48a } John 13:20 .
Matt. 20:25-27	Mark 10:42-44	Luke 22:25, 26
Matt. 23:11 } 20:26b, 27 }	{ Mark 9:35 10:43b, 44 }	{ Luke 22:26b } 9:48b }
Matt. 19:28b	Luke 22:30b	

§134. CHRIST'S FAREWELL DISCOURSES.

Matt. 10:24	Luke 6:40	{ John 13:16 15:20 .
Matt. 10:22a } 24:9b }	Mark 13:13a	Luke 21:17 John 15:21 .
Matt. 10:21	Mark 13:12	Luke 21:16 John 16:2 .

§135. THE AGONY IN GETSEMANE.

Matt. 26:38a	Mark 14:34a	John 12:27a .
Matt. 26:39	Mark 14:36	Luke 22:42 John 12:27b, 28a

§145. THE APPEARANCE TO THE DISCIPLES IN JERUSALEM.

Matt. 16:19 } 18:18 }	John 20:23 .
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§149. THE APPEARANCE TO THE ELEVEN ON A MOUNTAIN IN GALILEE.

Matt. 28:13 } 11:27a }	Luke 10:22a	(Of. John 17:2)
.	Mark 16:16	John 8:18 .
.	Mark 16:18	Luke 10:19

APPENDIX III.

OLD TESTAMENT QUOTATIONS AND ALLUSIONS IN THE GOSPELS

IN THE ORDER OF THEIR OCCURRENCE IN THE HARMONY.¹

4	• Luke 1: 15	Num. 6: 3
4	• Luke 1: 17	Mal. 4: 5, 6
5	• Luke 1: 37	Gen. 18: 14
6	.	•	Matt. 1: 23	Isa. 7: 14
7	• Luke 1: 46, 47	1 Sam. 2: 1
7	• Luke 1: 48	1 Sam. 1: 11
7	• Luke 1: 50	Ps. 108: 17
7	• Luke 1: 51	Ps. 89: 10
7	• Luke 1: 52	Job 12: 19
	Job 5: 11
	1 Sam. 2: 7, 8
7	• Luke 1: 53	Ps. 107: 9
	1 Sam. 3: 5
7	• Luke 1: 54, 55	Isa. 41: 8, 9
7	• Luke 1: 55; cf. § 8	Mic. 7: 20
8	• Luke 1: 68	Ps. 72: 18
	Ps. 111: 9
8	• Luke 1: 69	1 Sam. 2: 10
8	• Luke 1: 71	Ps. 106: 10
8	• Luke 1: 72; cf. § 7	Ps. 105: 8, 9
	Mic. 7: 20
8	• Luke 1: 76	Mal. 3: 1
8	• Luke 1: 79	Isa. 9: 2
12	• Luke 2: 23	Lev. 12: 6

¹The significance of the superior letters prefixed to the citations is as follows:

• Express quotations (i. e., quotations introduced by a formula designating them as quotations), occurring in the language of Jesus.

• Express quotations, occurring in the language of the gospel writer.

• Express quotations, occurring in the language of others.

• Allusions to Old Testament events, laws, etc., without definite quotation.

• Employment of Old Testament language without express designation of it as quoted.

²This and other cross-references of a similar form indicate that the Old Testament passage opposite which the cross-reference stands is also quoted in the section to which the cross-reference refers.

OLD TESTAMENT QUOTATIONS AND ALLUSIONS IN THE GOSPELS

script.

12	• Luke 2:23	Ex. 13:12
12	• Luke 2:24	Lev. 12:8 }
	Of. Lev. 5:11 }
12	• Luke 2:30, 31	Isa. 52:10
12	• Luke 2:32	Isa. 42:6 }
	Isa. 49:6 }
13	.	.	• Matt. 2:6	Of. § 32	.	.	.	Mic. 5:2
14	.	.	• Matt. 2:15	Hos. 11:1
14	.	.	• Matt. 2:18	Jer. 31:15
14	.	.	• Matt. 2:23	Isa. 11:1(?)
17	• Luke 2:52	1 Sam. 2:26
18	Of. §§ 8, 52	Mal. 3:1
18	.	.	• Matt. 3:3	.	.	• Mark 1:3	.	.	.	• Luke 3:4	.	.	Of. § 21	.	.	Isa. 40:3
18	• Luke 3:5, 6	Isa. 40:4, 5
20	.	.	• Matt. 4:4	• Luke 4:4	Deut. 8:3
20	.	.	• Matt. 4:6	• Luke 4:10, 11	Ps. 91:11, 12
20	.	.	• Matt. 4:7	• Luke 4:12	Deut. 6:16
20	.	.	• Matt. 4:10	• Luke 4:8	Deut. 6:13
21	.	.	Of. § 18	• John 1:23	.	.	Isa. 40:3
24	• John 1:51	.	.	Gen. 28:12
27	• John 2:17	.	.	Ps. 69:9
34	.	.	• Matt. 4:15, 16	Isa. 9:1, 2
36	• Luke 4:18, 19; cf. vs. 21	Isa. 61:1, 2
36	• Luke 4:26	1 Kings 17:9
36	• Luke 4:27	2 Kings 5:1, 14
39	.	.	• Matt. 8:17	Isa. 53:4
40	.	.	• Matt. 8:4	.	.	• Mark 1:44	.	.	.	• Luke 5:14; cf. § 107	Lev. 13:49
42	.	.	• Matt. 9:13; cf. § 45	Hos. 6:6
45	.	.	• Matt. 12:3, 4	.	.	• Mark 2:25, 26	.	.	.	• Luke 6:3, 4	1 Sam. 21:6
45	.	.	• Matt. 12:5	Num. 28:9, 10
45	.	.	• Matt. 12:7; cf. § 42	Hos. 6:6
47	.	.	• Matt. 12:18-21	Isa. 42:1-4
49	.	.	• Matt. 5:5	Ps. 37:11
49	.	.	• Matt. 5:21	Ex. 20:13 }
	Deut. 5:17 }
49	.	.	• Matt. 5:27	Ex. 20:14 }
	Deut. 5:18 }
49	.	.	• Matt. 5:31	Deut. 24:1

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OLD TESTAMENT QUOTATIONS AND ALLUSIONS IN THE GOSPELS

SECTION.					
77	• Matt. 17:11	• Mark 9:12			Mal. 4:5, 6
81		• Mark 9:48			Isa. 66:24
81	• Matt. 18:16				Deut. 19:15
82				• John 7:22, 23	Lev. 12:3
82	Cf. § 13			• John 7:42	Mic. 5:2
86			• Luke 9:54		2 Kings 1:10
87	Cf. § 53		• Luke 10:15		Isa. 14:13, 15
88		Cf. § 125	• Luke 10:27a		Deut. 6:5
88	Cf. §§ 49, 112, 125		• Luke 10:27b		Lev. 19:18
88			• Luke 10:28		Lev. 18:5
91				• John 10:16	Ezek. 37:24 } Ezek. 34:23 }
92				• John 10:34	Ps. 82:6
94	Cf. § 55		• Luke 11:31		1 Kings 10:1 ff.
94	Cf. § 55		• Luke 11:32		Jon. 3:5, 10
95	Cf. § 64	Cf. § 131	• Luke 12:53		Mic. 7:6
97	Cf. § 57		• Luke 13:19		Dan. 4:12, 21
98	Cf. § 49		• Luke 13:27		Ps. 6:8
99			• Luke 13:35a		Jer. 22:5 } Jer. 12:7 }
99	Cf. § 119		• Luke 13:35b		Ps. 118:26
107	Cf. § 40		• Luke 17:14		Lev. 13:49
108			• Luke 17:27		Gen. 7:7
108			• Luke 17:29		Gen. 19:24
108			• Luke 17:32		Gen. 19:26
110	• Matt. 19:7	• Mark 10:4			Deut. 24:1
110	• Matt. 19:4	• Mark 10:6			Gen. 1:27
110	• Matt. 19:5	• Mark 10:7, 8			Gen. 2:24
112	• Matt. 19:18	• Mark 10:19a	• Luke 18:20a		Ex. 20:13-16 } Deut. 5:17-20 }
112	• Matt. 19:19a	• Mark 10:19b	• Luke 18:20b		Ex. 20:12 } Deut. 5:16 }
112	• Matt. 19:19b	Cf. §§ 49, 88, 125			Lev. 19:18
112	• Matt. 19:26	• Mark 10:27	• Luke 18:27; cf. § 5		Gen. 18:14 } Job 42:2 }
116			• Luke 19:10		Ezek. 34:16
119	• Matt. 21:5a				Isa. 62:11
119	• Matt. 21:5b			• John 12:15	Zech. 9:9
119	• Matt. 21:9	• Mark 11:9, 10	• Luke 19:38; cf. § 99	• John 12:13	Ps. 118:25, 26

APPENDIX III

119	• Luke 19: 44	Ps. 137: 9
121	.	• Matt. 21: 13a	• Mark 11: 17a	• Luke 19: 46a	Isa. 56: 7	
121	.	• Matt. 21: 13b	• Mark 11: 17b	• Luke 19: 46b	Jer. 7: 11	
121	.	• Matt. 21: 16	Ps. 8: 2	
124	.	• Matt. 21: 33	• Mark 12: 1	• Luke 20: 9	Isa. 5: 1, 2	
124	.	• Matt. 21: 42	• Mark 12: 10, 11	• Luke 20: 17	Ps. 118: 22, 23	
125	.	• Matt. 22: 24	• Mark 12: 19	• Luke 20: 28	Deut. 26: 5	
125	.	• Matt. 22: 32	• Mark 12: 26	• Luke 20: 37	Ex. 3: 6	
125	.	.	• Mark 12: 29; cf. vs. 32	Deut. 6: 4	
125	.	• Matt. 22: 37	• Mark 12: 30	Of. § 88	Deut. 6: 5	
125	.	• Matt. 22: 39	• Mark 12: 31; cf. §§ 49, 88, 112	Lev. 19: 13	
125	.	.	• Mark 12: 32a; cf. vs. 29	Deut. 6: 4	
125	.	.	• Mark 12: 32b	Deut. 4: 35	
125	.	.	• Mark 12: 33a	Of. § 88	Deut. 6: 5	
125	.	Of. §§ 49, 88, 112	• Mark 12: 33b	Lev. 19: 13 } 1 Sam. 15: 22 }	
126	.	• Matt. 22: 44; cf. §§ 138, 150	• Mark 12: 36	• Luke 20: 42, 43	Ps. 110: 1	
127	.	• Matt. 23: 38	.	Of. § 99	Jer. 22: 5 } Jer. 12: 7 }	
127	.	• Matt. 23: 39	.	Of. §§ 99, 119	Ps. 118: 23	
129	.	Of. § 136	.	.	.	• John 12: 27	.	.	.	Ps. 42: 6	
130	• John 12: 38	.	.	.	Isa. 53: 1	
130	.	Of. § 57	.	.	.	• John 12: 40	.	.	.	Isa. 6: 10	
131	.	• Matt. 24: 7	• Mark 13: 8	• Luke 21: 10	Isa. 19: 2	
131	.	Of. § 64	• Mark 13: 12	Of. § 95	Mic. 7: 6	
131	.	• Matt. 24: 15	• Mark 13: 14	Dan. 11: 31 } Dan. 12: 11 }	
	1 Macc. 1: 54 }	
131	.	• Matt. 24: 21	• Mark 13: 19	Dan. 12: 1	
131	.	• Matt. 24: 24	• Mark 13: 22	Deut. 18: 1	
131	.	• Matt. 24: 29	• Mark 13: 24, 25	• Luke 21: 26	Isa. 13: 10 } Ezek. 32: 7, 8 }	
	Am. 8: 9 }	
131	.	• Matt. 24: 30a	Zech. 12: 12	
131	.	• Matt. 24: 30b	• Mark 13: 26	• Luke 21: 27; cf. § 138	Dan. 7: 13	
131	.	• Matt. 24: 38	Gen. 7: 7	
131	.	• Matt. 25: 31	Zech. 14: 5	

OLD TESTAMENT QUOTATIONS AND ALLUSIONS IN THE GOSPELS

SECTION.

131	• Matt. 25:46						Dan. 12:2
132	• Matt. 26:15						Zech. 11:12
133		• Mark 14:18			• John 13:18		Ps. 41:9
138	• Matt. 26:28a	• Mark 14:24a	• Luke 22:20a				Ex. 24:8
							Zech. 9:11
							Jer. 31:31
133	• Matt. 26:28b	• Mark 14:24b	• Luke 22:20b				Lev. 4:18, 20
133	• Matt. 26:31	• Mark 14:27					Zech. 13:7
134			• Luke 22:37				Isa. 53:12
134					• John 15:25		Ps. 35:19
							Ps. 69:4
134					• John 16:22		Isa. 66:14
136	• Matt. 26:38	• Mark 14:34			Of. § 129		Ps. 42:6
138	• Matt. 26:64	• Mark 14:62; cf. §§ 126, 150	• Luke 22:69; cf. § 131				Dan. 7:13
							Ps. 110:1
138	• Matt. 27:9						Zech. 11:13
140			• Luke 23:30				Hos. 10:8
140	• Matt. 27:34; cf. vs. 48		• Luke 23:36				Ps. 69:21
140	• Matt. 27:35	• Mark 15:24	• Luke 23:34	• John 19:24			Ps. 22:18
140	• Matt. 27:39	• Mark 15:29	• Luke 23:35				Ps. 22:7
140	• Matt. 27:43						Ps. 22:8
140	• Matt. 27:46	• Mark 15:34					Ps. 22:1
140	• Matt. 27:48; cf. vs. 34	• Mark 15:36		• John 19:28, 29			Ps. 69:21
140			• Luke 23:46				Ps. 31:5
140				• John 19:36			Ex. 12:46
							Num. 9:12
							Ps. 34:20
140				• John 19:37			Zech. 12:10
150	Of. §§ 126, 138	• Mark 16:19					Ps. 110:1

APPENDIX IV.

METHOD OF STUDY.

SUGGESTIONS TO TEACHERS AND STUDENTS.

THE aim determines the method. The Life of Christ is a chapter of the world's history, and is to be studied first of all historically. The object of the study which the present Harmony is designed to facilitate is to gain a knowledge of the events of the life of Jesus as these are presented to us in the four gospels, and to form a true conception of the historical relations of this life. In other words, it aims to read this life in the true relation of its events to each other, and against the background of the history of the times. To accomplish this:—

1. *Study the historical background.* The gospel writers assume that their readers have some knowledge of the times of which they write. Such knowledge we must acquire, if we would read the gospel history intelligently. In particular:—

a) Become acquainted with the history of the New Testament period, not only of the Roman government and the Gentile world in general, but especially of Jewish life and thought in Palestine. A bare skeleton of the leading events of Jewish history is shown in the table on pp. 281, 282, and the diagram on p. 283. This skeleton should be filled out by further reading.

b) Study the geography of Palestine, becoming familiar with its main physical features, its political divisions, its chief localities.

2. *Memorize the material.* The facts of this history are by reason of their transcendent importance well worthy of all necessary effort to fix them in memory. Moreover, the facts appear in their true relations only to him who has acquired an easy command of them as facts. In particular:—

a) Learn the full title of each of the nine Parts into which the life of Jesus is divided in the Outline. Let this be done at the outset, thus fixing in mind at the beginning the general framework of the whole gospel narrative.

b) As you take up each Part or chapter, learn the order of events in that Part or chapter. Some will perhaps prefer to learn only the chapter-titles, others only the section-titles. Better than either of these is to learn both chapter-titles and section-titles.

c) From the Scripture passages cited under each section, master the historical substance of the section—all the more important facts therein narrated. Where there are two or more accounts it is best to select the narrative of one

of the gospels as the basis, and then compare the other accounts with this one. Except in the case of brief passages of special importance it is not necessary to commit the passage to memory verbally. What is important to fix in mind is not the words, but the facts. Of the long discourses only the central thought or general outline can be learned in this study.

3. *Organize the material.* History is not a succession of disconnected events, but an organic unity. It is this unity which we seek to construct. In particular:—

a) Connect the successive events together as far as possible into a continuous narrative.

b) Locate each event geographically, and trace the journeys of Jesus from point to point.

c) Make frequent reviews from the beginning, especially by naming in order the Parts, chapters, and sections, and by tracing the movements of Jesus by means of a map.

d) Endeavor as a result of these various lines of study to acquire a clearly defined conception of the external life of our Lord in its historical setting, in its chronological order; and in its organic unity, and, so far as may be, of the inner life also—his mental and spiritual history.

Observe that this task, though large, has its limits. The interpretation of Christ's discourses as such, the formulation of his doctrines, the application of his principles to questions of personal duty and of modern life, are tasks for which our present study will lay secure foundations, but which are not included in the study of the Life of Christ, as that study is now ordinarily defined.

The table of Sayings of Christ assigned by the evangelists to more than one historical situation, pp. 262–271, will be useful chiefly in this advanced study of the teaching of Christ.

4. Finally, and above all, seek for spiritual sympathy with this unique person, and for spiritual insight into this unique history. The Life of Christ is biography; it is even more truly history—the history of a great spiritual achievement. Alike as biography and as history, it demands for its true understanding sympathy and insight. The life of the poet and the career of the statesman can be understood only by him who brings to the study of them some measure of sympathy with the person whose life is studied, some power of insight into his plan and work. It is not less true respecting Jesus Christ. The life and work of him who spake as never man spake, and lived as never man lived, reveal their true meaning only to him who comes to their study with a mind open to the beauty and power of the life, and to the grandeur of its far-reaching plan for the redemption of our race.

APPENDIX V.

PRINCIPAL DIVISIONS OF THE LIFE OF CHRIST WITH CALENDAR DATES.

NOTE.—The chronology of the life of Christ cannot be definitely fixed throughout. The date of our Lord's birth cannot be later than the early part of B. C. 4, nor much earlier. With a somewhat less degree of certainty A. D. 30 is fixed as the year of the crucifixion. Respecting the length of the public ministry, especially as between the so-called tripaschal and quadripaschal schemes, there is decided disagreement among authorities. On the tripaschal theory there were but three passovers in the course of the ministry of Christ, and its length was about two and a half years. On the quadripaschal theory there were four passovers, and the ministry was about three and a half years in length.

The Harmony is constructed independently of any chronological theory. For the convenience, however, of students whose study of the Life of Jesus will be facilitated by definitely relating its events to contemporary history, the following table is inserted. It shows the chronological limits of the various periods of the life of Christ on the basis of these three data, namely, the Birth not far from the end of B. C. 5 or the beginning of B. C. 4, the Crucifixion in A. D. 30, the Ministry occupying between three and four years.

- PART I.—THE THIRTY YEARS OF PRIVATE LIFE:** From the Birth of Jesus until the Coming of John the Baptist. From B. C. 5 to the Summer of A. D. 26.
- PART II.—THE OPENING EVENTS OF CHRIST'S MINISTRY:** From the Coming of John the Baptist until the Public Appearance of Jesus in Jerusalem. From the Summer of A. D. 26 to the Passover, April 11, A. D. 27.
- PART III.—THE EARLY JUDEAN MINISTRY:** From the Public Appearance of Jesus in Jerusalem until his Return to Galilee. From the Passover, April 11, A. D. 27, to December, A. D. 27.
- PART IV.—FIRST PERIOD OF THE GALILEAN MINISTRY:** From the Return to Galilee until the Choosing of the Twelve. From December, A. D. 27, to early Summer, A. D. 28.
- PART V.—SECOND PERIOD OF THE GALILEAN MINISTRY:** From the Choosing of the Twelve until the Withdrawal into Northern Galilee. From early Summer, A. D. 28, to the Passover, April 13, A. D. 29.
- PART VI.—THIRD PERIOD OF THE GALILEAN MINISTRY:** From the Withdrawal into Northern Galilee until the Final Departure for Jerusalem. From the Passover, April 13, A. D. 29, to November, A. D. 29.
- PART VII.—THE PEREAN MINISTRY:** From the Final Departure from Galilee until the Final Arrival at Jerusalem. From November, A. D. 29, to the Sunday before the Passover, April 2, A. D. 30.
- PART VIII.—THE PASSION WEEK:** From the Final Arrival at Jerusalem until the Resurrection. From Sunday, April 2, to Sunday, April 9, A. D. 30.
- PART IX.—THE FORTY DAYS:** From the Resurrection until the Ascension. From Sunday, April 9, to Thursday, May 13, A. D. 30.

APPENDIX VI.

LEADING EVENTS OF JEWISH HISTORY FROM THE RETURN FROM THE CAPTIVITY TO THE DESTRUCTION OF JERUSALEM BY THE ROMANS.

The Persian Period. 536-333 B. C.

- 536 B. C. Return from Babylon under Zerubbabel.
459 Ezra comes to Jerusalem.
445 Nehemiah comes to Jerusalem.

The Greek Period. 333-142 B. C.

- 333 By Alexander's conquest of Persia, Palestine comes under Greek dominion.
323 In the division of Alexander's empire after his death Palestine falls to Syria, but is soon (320) seized by Ptolemy and added to Egypt.
320-203 Palestine is subject for the most part to Egypt, but frequent efforts are made by Syria to acquire it.
203-198 Antiochus III., the Great, makes an effort, at length successful, to wrest Palestine from Egypt and subject it to Syria.
175-164 Reign of Antiochus Epiphanes; he seeks by cruel persecution of the Jews to compel them to abandon their religion.
167 Mattathias the Asmonean raises a revolt against Antiochus.
166-142 Mattathias dying is succeeded as leader by his son Judas, surnamed the Maccabee, and Judas in turn by his brothers, Jonathan and Simon.
142 Under Simon, Palestine throws off the Syrian yoke.

Independence under the Asmoneans (Maccabees) 142-63 (circa) B. C.

- 141 The Jews declare Simon high priest and general and ethnarch, and make these offices hereditary.
142-135 Simon.
135-105 John Hyrcanus.
105-104 Aristobulus I., the first Asmonean who was called king.
104-78 Alexander Jannæus.

APPENDIX VI

78-70 B. C. Queen Alexandra.

70 Queen Alexandra dying leaves two sons; Hyrcanus II., conquered by Aristobulus II. in battle, is compelled to surrender to him both the high-priestly and the civil power. Antipater, the Idumean, takes the side of Hyrcanus, and a struggle ensues.

70-68 Aristobulus II.

The Roman Period. 63 B. C.-70 A. D.

68 The Roman general Pompey, being appealed to by both Hyrcanus and Aristobulus, sides with Hyrcanus and Antipater, and captures Jerusalem.

63-40 Hyrcanus II.

47 Julius Caesar appoints Antipater procurator of Judea, Hyrcanus ethnarch and high priest. Antipater is the real ruler. He appoints his son Herod governor of Galilee.

40 Herod is appointed by the Roman Senate king of Judea.

37 Herod conquers Antigonus, son of Aristobulus II., captures Jerusalem and becomes king in fact. Thus the Idumean dynasty supplants the Asmonean.

4 Death of Herod. His kingdom is divided among his sons.

6 A. D. Archelaus, ethnarch of Judea, is banished; Judea becomes an equestrian province under a procurator.

34 Philip, tetrarch of northeastern Palestine, dies, and his territory is added to the Roman province of Syria.

37 Herod Agrippa I. receives the territories of Philip and Lysanias, and the title of king.

39 Herod Antipas is deposed and banished, and his territory (soon after) added to that of Agrippa.

41 Judea is also given to Agrippa; all Palestine is again under a Herodian prince.

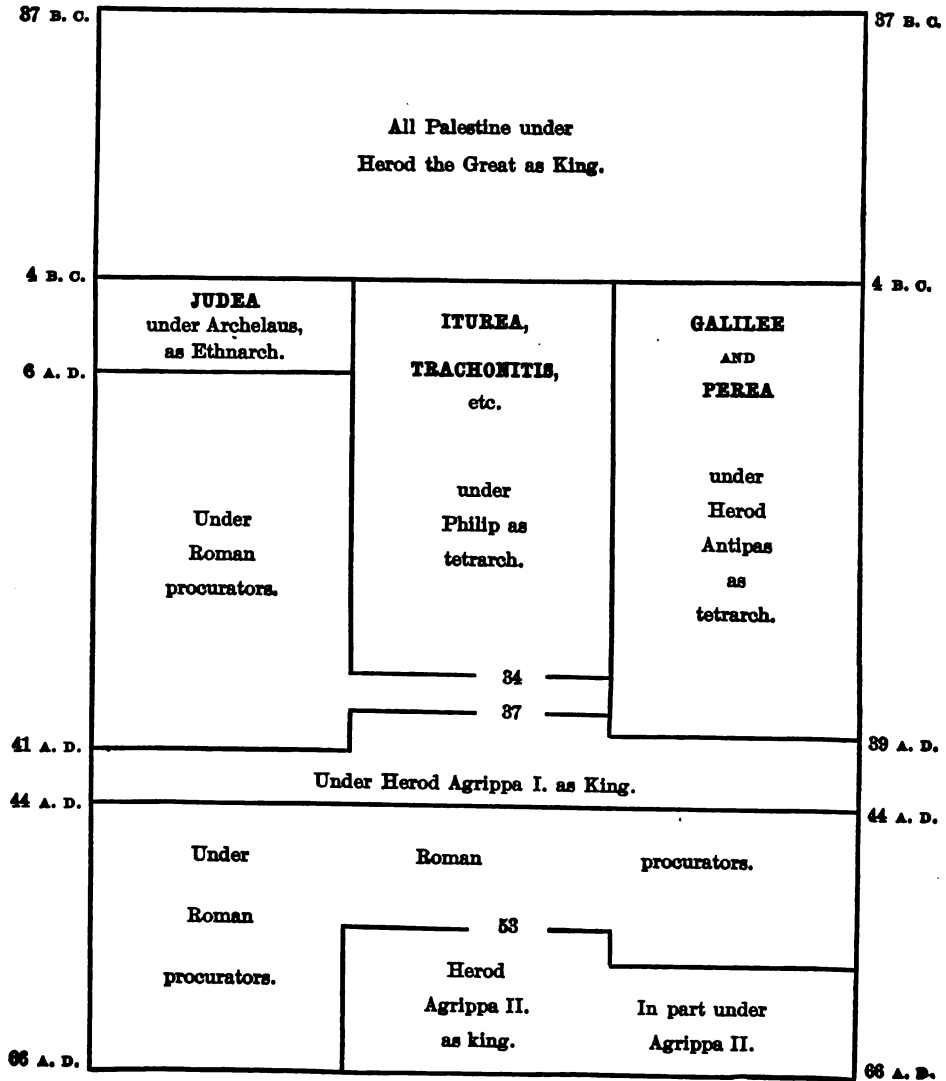
44 Agrippa I. dies, and all Palestine is placed under a Roman procurator.

53 Agrippa II. receives the territories of Philip and Lysanias, and the title of king. To this territory was afterward added a part of Galilee and Perea. Southern Palestine remains under a Roman procurator.

66-73 Judeo-Roman War.

70 Destruction of Jerusalem by the Romans.

**PALESTINE FROM THE ACCESSION OF HEROD TO THE BEGINNING
OF THE JUDEO-ROMAN WAR.**



9 p.T. V. 48, 49, 50, 52, 53, 55, 64 - bottom of p. 96.

VI 70, 75, 76, 77, 81, (81), 85

VII 87, 88, 94 (Lulu 11), 98, 99, 100, 102, 106, 112 (Marilyn), 113, 114, 118.

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A
SYNOPSIS OF THE GOSPELS
IN GREEK

AFTER THE WESTCOTT AND HORT TEXT



BIBLE. N.T. Gospels, Greek 1896,

A

SYNOPSIS OF THE GOSPELS IN GREEK

AFTER THE WESTCOTT AND HORT TEXT

BY THE

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PREFACE.

THIS book has been compiled to assist beginners in the critical study of the Gospels. But though primarily intended to be a text book, it will, I hope, be found useful as a permanent manual of reference by more advanced students who wish to avail themselves of modern methods.

The preface is written on the assumption of the truth of the oral hypothesis, of which, after the labour of preparing this book, I am more than ever convinced. A few verbal changes however and some omissions would adapt the preface to the documentary hypothesis, and in the volume which follows I have set forth the facts without comment, that teachers and students of every school of theological thought and critics from every standpoint may examine them and form their own conclusions without vexatious dictation.

In two important particulars, however, I have left neutral ground and ventured to occupy a definite position. First, I have analysed the Gospels into what I believe to be their primitive sources. Secondly, I have divided the sources into sections and the speeches contained in them into paragraphs, prefixing to each division or subdivision a title descriptive of its contents. In both these respects some of the work is new, the result of many years' preparation for the lecture room, and I cannot expect that it will commend itself at once to every reader. The limits of this preface do not permit me to defend it in detail, but I will try to explain the main principles on which I have acted. Those who do not accept my analysis will at any rate find here the means of comparing matter which is common to two or more Evangelists and of examining that which is peculiar to one.

1. THE ANALYSIS OF THE GOSPELS.

It is reasonable to suppose that any one who undertook to write a Life of Christ would endeavour to put into it either all that he knew and could collect from trustworthy sources or else all that was current in the Church for which he wrote. Hence when one of the Synoptists omits a section, there is a presumption that he either was not acquainted with it or that his Church did not receive it. That he should deliberately omit large masses of highly important matter which was well authenticated is not probable. Nor is the idea that he picked and chose from his materials what he thought would suit his readers any more satisfactory. The simple fact that S. Matthew's Gospel, which was confessedly written for Jews, has always been more popular in the Western Church than S. Luke's, which was written for Gentiles, proves that this common assumption is only to a very small extent true. And it is difficult to conceive a class of readers for whom S. Mark's Gospel would be more adapted than one of the others. To the modern critic S. Mark is invaluable, by the ancient commentator he was neglected.

It is generally admitted that there were at least two main sources from which our Synoptic Gospels were derived and that these sources correspond to what Papias calls "S. Peter's Memoirs of Our Lord" and "S. Matthew's *Logia*" or "Utterances of our Lord" (Eusebius *Hist. Eccles.* III. 39. 15, 16), and that the former consisted chiefly of narrative, the latter of discourse or isolated apophthegms.

Acting in accordance with the principle just enunciated we incline to those critics who contend that S. Mark's Gospel corresponds, on the whole, to S. Peter's Memoirs and that S. Mark was unacquainted with S. Matthew's *Logia*. For if S. Mark used these *Logia* at all, we cannot see why he should not have transcribed the whole of them. It is not easy to understand a principle of selection which gave at full length the tragedy of the Baptist's murder (Mark vi. 17—29) but deliberately omitted the Sermon on the Mount.

Our first division therefore consists of S. Mark's Gospel. That this, and not, as some critics contend, the *Logia*, is the oldest source appears to be shown, first by its wide diffusion: it is the historical framework of all the Synoptists and often touches S. John; secondly by its contents: we cannot imagine a time when some account of the Passion and Resurrection did not form part of the Church teaching; thirdly by its frequent mixture with the other sources: many sections in the second and third Divisions are based upon it (Matt. iv. 1—11 = Luke iv. 1—13, &c.), are expansions of it (Matt. iii. 1—12 = Luke iii. 1—17, &c.), or borrow from it (Matt. v. 13—16 = Luke xiv. 34, 35, &c.), while it, I maintain, is never based upon them.

The next question which confronts us is the very difficult one of the extent and contents of the *Logia*. Many critics hold that the *Logia* formed a considerable volume containing the whole of my second, third and fourth divisions, together with much material which has either perished or has been preserved in the pages of the Early Fathers of the Church.

Here again our great canon constrains us to dissent. I cannot believe that any such volume lay before SS. Matthew and Luke or they would assuredly have made more use of it. The *Logia* must have been a comparatively small collection.

We find in S. Luke a tolerably well defined group of parables, stories and discourses which form my third division. They are entirely absent from S. Matthew. They have many marked features of their own. They appear from internal evidence to have been collected by a Pauline Christian for use in Pauline churches. They are of the highest value and beauty. We can conceive of no reason why the writer of the Gospel according to S. Matthew should have wittingly omitted them. We conclude that he was not acquainted with them, and therefore they are no part of the *Logia*. With considerable confidence I have put them into a division by themselves, as some other critics also now do.

Again there are a multitude of fragments, many of them no more than a verse or half a verse, and these for the most part are embedded in S. Matthew or S. Luke, a few of them in both these Gospels. They are generally inserted into one of the older sources, but sometimes form a paragraph by themselves. They are usually supposed to be part of the *Logia*, but on close examination they seem to me to resemble rather the recollections of private and unknown spectators. And surely this supposition accords with *a priori* probability. For though it is natural that our main sources should issue from three main authorities—SS. Peter, Matthew

and John—it may be regarded as certain that in the first century hundreds of fragments, supplementing or correcting the official reports, must have circulated more or less widely amongst the brethren. Other Apostles had memories besides the favoured three. Other Christians had gathered at the foot of the cross when S. Peter stood afar off. And some of their testimony by its intrinsic interest would be likely to be accepted by local teachers, and so become part of the local oral Gospel. In this way a considerable number of these venerable and trustworthy fragments found their way into one or other of the Gospels. They constitute my fourth division. Those sayings of our Lord which have only been preserved in the Early Fathers, we should, I think, attribute to this source rather than to the *Logia*.

Having now cut off the third and fourth divisions, the *Logia* will correspond to our second division. The whole of them are found in S. Matthew and considerable parts of them in S. Luke. I have reduced them to much smaller dimensions than is usual; but I believe that I have hardly gone far enough in doing so. It may well be that some clauses even of the Sermon on the Mount (e.g. Matt. vi. 7—15, vii. 6—11) ought to be relegated to the fourth division.

If these four divisions be accepted, there will be little difficulty about the others. The first two chapters in S. Luke (Luke i. 5—ii. 52), with a few other sections which appear to appertain to them, stand alone. They seem never to have formed part of the oral teaching and by their strongly marked Hebraic style appear to be direct translations from a New Hebrew document¹. Again S. Matthew's genealogy has, I think, manifestly been prepared for oral teaching. Efforts have been made in it to relieve the monotony of a bare list of names and to help the memory by classification and numbers. Thus would I account for the mention of the four women: they were well known, if not always praiseworthy, characters. For this reason is the section broken into three divisions with fourteen names in each, and for this reason the otherwise strange editorial note is appended at the end. But S. Luke's genealogy is as clearly not intended to be committed to memory. Few would care to learn by heart its barren list of names. So I reckon it with his first two chapters as a part of non-oral Gospel, forming the fifth division.

My sixth division contains the "editorial notes," under which term is included everything that proceeds from the Evangelist's private knowledge or opinion and not from the sources which he used. These notes are most copious in S. Luke, who being an historian was careful at every turn to explain the historical situation.

I am much more confident about the practical convenience and utility, if not the actual truth, of these six divisions, than I am of the detailed work of distributing the verses of the Gospels, as I have been obliged to do, between them. S. Mark's Gospel is perhaps not altogether based on S. Peter's work, and the editorial element in it is probably much larger than I have ventured to make it. It is impossible also to determine the exact limits between the second division and the fourth, or between the fourth and the sixth. Many verses lie on debatable ground. It is not probable that S. Matthew has given us quite the whole of the *Logia*; some of S. Luke's additions, as I formerly held, may belong to them. Neither the third, fifth nor sixth division is absolutely circumscribed. Future study will certainly modify some of the present analysis, which however for practical purposes is, I believe, sufficiently near the truth. At any rate it may serve as the basis for further investigations.

¹ The Rev. Professor J. Armitage Robinson contends that these chapters were written originally in Greek to imitate the style of the LXX.

2. THE OMISSIONS FROM THE SYNOPTISTS.

S. Mark's Gospel according to the above analysis is based on one source only, with a few editorial notes. As far as we can tell nothing has been omitted in it from that source. S. Matthew's Gospel is based on two main sources, some fragments and some editorial notes. The writer was not acquainted with the third and fifth divisions. His omissions from the first source are few, and, except that of the Widow's Mites, comparatively unimportant. They need not detain us here. S. Luke uses all six divisions, and his omissions from the first and second sources are so numerous and so perplexing as to throw discredit at first sight upon the great principle which I have made my loadstar, that an Evangelist would omit nothing. Being, it would seem, a Gentile himself and certainly working in the main amongst Gentiles, it is to the last degree surprising that he should have omitted the narrative of the healing of the Syrophenician woman's daughter, for that is the only case in which our Lord is recorded to have conferred a blessing upon Gentiles. Many of S. Luke's other omissions from the first division, and still more those from the second, are likewise perplexing. They can however, I believe, be simply and fully explained by a consideration of the circumstances in which he was placed.

It is reasonable to suppose that at the time when the oral Gospel was first carried westwards for use in S. Paul's newly-founded churches in Asia Minor (about 46 A.D.), S. Peter's Memoirs were not complete and S. Matthew's *Logia* hardly begun. S. Mark's (oral) Gospel therefore, or rather about two-thirds of it, would be the foundation of teaching amongst the Gentiles, being itself the Greek edition of S. Peter's Memoirs which must originally have been composed in Aramaic. And as communication between Jerusalem and the Pauline churches was slight, slow and irregular, it is natural that only some parts of the later Judean¹ additions to Gospel narratives should have been taken to the West. S. Luke in his distant home at Philippi received, I suggest, from time to time such parts of the *Logia*, as he ever did receive, piecemeal, a few sections at a time, as they were sent by letter² or brought by passengers. This supposition accounts for all the facts. (1) The sections of the *Logia* in S. Luke have usually suffered much less from attrition, than the sections of the first division (e.g. Luke iii. 7—9, &c.). This may be because most of them came direct, instead of passing through the minds and memories of many teachers. Some however are very much distorted (e.g. Luke xii. 51—53), reaching S. Luke overland after transmission through many hands. (2) Some were reported to him by independent spectators whose recollections differed not a little from S. Matthew's (Luke vi. 17—26 §§ 106, 243, xix. 11—27 § 138). (3) A few sections came in the original Aramaic (e.g. Luke xii. 57—59, xiv. 5, vi. 43, 44, xii. 11, 51—53, xiv. 26), and have received an independent translation, but the great majority came in that Greek version which is followed in S. Matthew's Gospel³.

¹ Palestine was the ultimate home of all Recollections of our Lord and the important church of Jerusalem had a preponderating influence in Palestine. I do not think that S. Matthew's *Logia* ever formed an independent collection there. Rather the sections, as fast as they were composed, were inserted into the existing oral Gospel and amalgamated with it.

² I gladly make this further concession to my opponents. Indeed S. Luke, being an educated Greek, would be more likely from the first to adopt literary methods than Palestinian Aramaeans. All that I contend for is that he received the bulk of his information, as he tells us, through the usual channels, which were oral. The editorial element in his Gospel is far greater than in either of the others.

³ As the original Aramaic oral Gospel must have been current in Jerusalem and in some other churches for many years side by side with the Greek oral version and many bilingual Christians would be more or less acquainted with both, the Greek may well have been sporadically modified in single words and expressions by reference to the Aramaic. But the same Greek version held its ground in the great majority of sections both in the First Source and in the Second.

(4) A large number of the sections are inserted into S. Luke's Gospel in what can hardly be their proper place. This is natural, for very few of them contained in themselves any indication of place or time. S. Luke therefore was reduced to this dilemma: either he must discard and forget them, or he must boldly insert them into his course of lessons in what seemed to be a convenient context. He seems to have decided to do the latter. Hence the extraordinary discrepancies between his arrangement and S. Matthew's (e.g. in the Sermon on the Mount)¹, increased no doubt by S. Matthew's habit of grouping. For the Sermon on the Mount, the Charge to the Twelve, the Seven Parables in S. Matthew's thirteenth chapter, the Woes upon the Pharisees and the Eschatological Discourses are generally admitted to be conflation. (5) The same process which put S. Luke in possession of these parts of the *Logia* will account for his receiving a few of S. Matthew's fourth division fragments (e.g. Luke vii. 2—10) and even scraps of the latest portions of S. Mark (Luke xvii. 2, xiv. 34, xvi. 18). Nay, he may sometimes have received parts of the *Logia* with some Petrine matter attached (e.g. Luke iv. 1—13) which would be a clue to their place in the Gospel. For in a few years the distinction between sources would be obliterated. The oral Gospel of any particular church would be regarded as a unit, and only the older members of the community would recollect the history of its compilation.

3. PLAN OF STUDY.

The student who is approaching the critical study of the Gospels for the first time should examine the six divisions separately. He should observe in the first division the extent to which each Evangelist has reproduced *verbatim* or altered the primitive source. In this way he should aim at recovering, as far as possible, the precise wording of the original (oral) Gospel. He should notice how many sources each Evangelist used and endeavour to account for the omission of sections or their curtailment. He should study the peculiarities of those sections which are found in two Gospels or in one. He should look at the Table of Contents and the Index for the purpose of examining variations in order, recollecting that agreements in order are quite as instructive as divergences. He should notice how fragmentary the records are, and how defective in dates and names of persons or places. It would be a useful task to bracket in the first division those words of S. Mark which are not found in either of the other synoptists. Unsupported sections, sentences or lines are fairly numerous, but he will be surprised to find how few single words within a line which is common to the three stand alone.

When all this has been mastered, and not before, he should take a Greek Testament and examine SS. Matthew and Luke at length. It would be a help to bracket the sections of these Gospels according to their source, putting the number of the division to which they belong in the margin. Nothing but considerations of expense has prevented me from giving these Gospels thus prepared for study in an Appendix. He should notice by what editorial notes and other devices the Evangelists pieced their materials together, and how frequently the connecting links are different in each of the three Gospels. He should observe the significance of 'doublets' and 'refrains.' He should especially compare the points at which S. John touches the Synoptic narrative and the rare occasions on which he supports S. Luke (e.g. Luke vi. 16, vii. 38, xix. 38, xxii. 3, 50), or the still rarer occasions on which he supports S. Matthew (e.g. Matt. xxvi. 8, 52, xxvii. 57),

¹ Another typical example may be seen in § 135, where much of the matter is identical but the order and the setting different. Compare also §§ 105, 108.

against the other two. He should try to discover the home of the writer, his environment and the external forces which acted upon him. He should search for the distinct purpose of each Gospel, as far as there can be said to be one, and the special aspect of Our Lord's work which it portrays.

By this synthesis, following upon analysis, he will make sure progress in understanding the Gospels.

4. WHY THIS BOOK IS SO FRAGMENTARY.

Doubtless many readers will think it a blemish in this book that such a speech as the Charge to the Twelve (Matt. x.) is not given at length, but distributed between the first, second and fourth divisions; also that, except in rare cases where the sense demands it, I have never printed under one division those additions to the narrative which belong to another; nothing except the bracketed "editorial notes" is, as a rule, to be found beside the words of the source; even the editorial notes would have been transposed to the sixth division, to which they properly belong, had they not in most cases been essential to the grammatical structure of the sentences. The result of all this is that the reader has not the whole of the passage before him, as he would wish to have it.

This book however is not intended to supersede the ordinary editions of the Gospels, but to precede and accompany them. It aims at setting forth the materials from which the Gospels were constructed. So important is it from the point of view of scientific study to isolate the several sources, strip them of extrinsic matter and examine them, as far as possible, in their naked simplicity, that all mixture has been carefully avoided. If the general effect upon the student is bewilderment at the multitude of fragments and their lack of orderly arrangement, a great lesson will have been learned. He will realise something of the state of things which existed before our Gospels were evolved.

5. WHY THIS BOOK IS NOT A HARMONY.

A wider class of readers is likely to be disappointed that this book contains no attempt to construct a harmony, that is, to arrange the recorded events of our Lord's earthly life according to the chronological order. I have long regarded it an historical blunder to do so. We do not suppose that Xenophon's Recollections of Socrates are arranged in chronological order: why should we assume that what Justin Martyr calls the Apostles' Recollections should be so? There is an *a priori* probability that they are not. The hundred and thirty-four fragments of my fourth division are not likely to have found their proper places in every case.

Again no one maintains that S. Matthew's Gospel is in chronological order. It was therefore possible for an Evangelist, who was no whit behind the others in spiritual gifts, to construct his Gospel on some other plan. It is often assumed that S. Luke when he promised to write "in order" meant chronological order, but there is no proof of that. He of all the Evangelists had the fewest opportunities of discovering the true sequence of events and his Gospel will least bear scrutiny in this particular¹.

¹ The central third of S. Luke's Gospel (ix. 51—xviii. 14) contains many sections which appear from internal evidence to belong to an early period of our Lord's Ministry.

It has been proved that whatever agreement in order there is in the Synoptists is due to following S. Mark's order. The fundamental question therefore is: Did S. Mark observe any strict chronology? Papias assures us that he did not, but that his sections were arranged for the convenience of teaching, and not according to the occurrence of the events (Eusebius, *H. E.* 3. 39. 15). The force of these words has generally been explained away, but I accept them in their full meaning, for they are not merely probable in themselves but they remove some serious historical difficulties. S. Mark's arrangement appears to me sometimes to correspond to subject-matter as in the group of objections (ii. 1—iii. 6), of parables (iv. 1—34), of questions (xi. 27—xii. 37), sometimes to follow the date of composition, the latest sections (vi. 45—viii. 26) being grouped together, sometimes to be topographical rather than chronological. He has a Galilean period and a Jerusalem period. Although it is admitted that our Lord must have visited the holy city several times during His ministry (Matt. xxiii. 37 = Luke xiii. 34), the Synoptists do not bring Him there until the Passion, crowding into one brief fortnight events which, I maintain, must be spread over several visits and a much longer period. S. Luke goes beyond this. He has put into three weeks¹ the events described in fifteen chapters, leaving less than six chapters for the rest of our Lord's Ministry. Since therefore the Synoptists are confessedly unchronological in fundamental matters, we gain little by assuming that they follow chronology in less important particulars. It is far more probable that they do not². I have shown elsewhere that some historical difficulties of the first order vanish on this view³. The student who frankly accepts it will not only, I believe, understand the Gospels better, but will be spared much anxious labour which can be more profitably spent on other departments of the study. The Evangelists did not write histories but Gospels. They did not spend their energy in recovering dates and names of persons or places⁴, but in collecting facts and utterances.

6. ON VARIATIONS OF ORDER IN THE GOSPELS.

In support of these conclusions we proceed to compare those sections which are common to three or two Gospels and to set forth the extent of agreement or disagreement in respect of order which they display.

Table of Variations of Order in the First Division.

	S. Matthew	S. Mark	S. Luke
1. Of words within a line	206	31	103
2. Of lines within a section	35	5	27
3. Of sections within a Gospel	22	0	24

1. We must not assume that in the thirty-one lines in which SS. Matthew and Luke are agreed against S. Mark they always preserve the original order of

¹ Harmonists have assumed a Peræan ministry and assigned to it weeks or months in order to lessen this difficulty. Our Lord passed through Peræa many times, but it is not likely that He stayed there long. When there, He was always journeying to or from Jerusalem. Luke xiii. 31 was probably spoken in Galilee.

² To the same effect the Rev. Professor Sanday, of Oxford, has recently written "....., the simple fact being that the Synoptic Gospels are only a series of incidents loosely strung together, with no chronology at all worthy of the name." 'The Expositor,' series iv., volume v., page 16.

³ Four articles on the Date of the Crucifixion published in the 'Biblical World,' Chicago, July—October, 1893.

⁴ S. Luke has supplied us by private research with some dates (ii. 2, iii. 1, 2) and some names (xxii. 8, xxiv. 10) which were not in his authorities, but more frequently S. Mark's proper names have been lost during oral transmission before they reached him (Luke ix. 18 § 54, xviii. 35 § 73 &c.).

the words. In many of these cases S. Mark's order is slightly unusual, and as the tendency of changes is to substitute the commonplace for the peculiar, S. Mark is no doubt often original.

2. In § 93 a really important inversion of order occurs. S. Luke, I think, must be following a local Eucharistic use according to which the Cup was administered before the Bread. So also he gives the Western edition of the Lord's Prayer.

3. The transposition of sections is at first sight most perplexing and unaccountable. The following classification however will explain most of the difficulties and extract a lesson from them.

S. Luke's peculiarities in arranging sections may be classed under four heads. (1) We must eliminate certain sections which, though more or less parallel to sections in S. Mark, were nevertheless obtained by S. Luke from some other source. These are §§ 7, 25 + 26 + 51, 39, 43, 82, 89. They never follow S. Mark's order. (2) We must next eliminate certain scraps, which though ultimately derived from S. Mark belong to sections which were no part of S. Mark's Gospel at the time when that Gospel was carried Westwards. These scraps will be found under §§ 27, 34, 51, 52, 64, 65, 66, 72. S. Luke has put them in an order which is widely different from S. Mark's. (3) In the case of doublets of course one out of each pair must necessarily be out of order. This fact will account for the variations in §§ 31, 32, 41, 56, 61, 84, 87 B, 87 C. (4) After eliminating all these we have only two cases left of true displacement, viz. §§ 22 and 28. The former of these is not a real section, for it contains no utterance or deed of Christ to make it such, but it is a summary, from which S. Luke has borrowed a few words to form a preface to the Sermon on the Mount, precisely as S. Matthew has borrowed Mark i. 22 to form its conclusion. Therefore § 28 alone remains which S. Luke has put after the Parable of the Sower instead of before it, apparently to provide the necessary crowd.

We conclude therefore that with one slight exception S. Luke invariably followed S. Mark's order as long as he was using S. Mark as his source. But whenever he obtained Marcan sections indirectly, he arranged them to the best of his ability, and very seldom did his arrangement coincide with S. Mark's. He had not the means to make it do so.

S. Matthew's variations may be classed under three heads. (1) In §§ 8, 31, 32, 63, 65, 77, 87 B will be found scraps which, though parallel to S. Mark, were also contained in the *Logia* and were taken by S. Matthew from them. These always differ from S. Mark's order and setting. (2) In §§ 25, 32, 40, 51, 56, 64, 66 doublets occur, and one of each pair is necessarily out of place. (3) S. Matthew has transposed a single verse from § 82 to § 83 and two verses in § 75, for literary reasons. The two sections 13 and 23 are slightly misplaced. But a highly important group of sections, numbered 36, 37, 38, 40, 41, though retaining S. Mark's order with respect to each other, are put very much later in the book than S. Mark had placed them. The reason for this remarkable misplacement is not clear, and we must admit that S. Matthew is a little less scrupulous in preserving S. Mark's order than is S. Luke.

If S. Luke was so faithful to S. Mark's order in the First Division, we should expect him to be equally faithful to S. Matthew's order in the Second. But that is not the case. Except in §§ 104, 105 and 108 where they both had some hints from S. Mark to guide them, these two Evangelists never place these discourses in the same context. I infer that S. Luke possessed neither S. Matthew's Gospel, nor a complete edition of the *Logia*. This inference is confirmed by the

number of scraps (see page 101) which he gives us of sections which, I hold, never reached him in their entirety. The transposition of clauses is more frequent and striking in the second division than in the first, but the variations of order of words within a line somewhat less. I hold it to be quite certain that none of the Synoptists was acquainted with the written Gospel of his fellows.

It is often assumed that although there are numerous discrepancies respecting the order of matter which is common to three or two Evangelists, matter which is found in one Evangelist only is always in its true chronological place. After the foregoing inquiry the reader scarcely needs warning against that assumption.

S. Luke's order deserves study. Chapters i., ii., dealing with preliminary matters, necessarily stand first, and paragraphs which touch the Passion or the Resurrection necessarily stand last. We may divide the book into four parts (1) i. ii. (2) iii.—ix. 50. (3) ix. 51—xviii. 14. (4) xviii. 15—xxiv. In the second and fourth of these divisions S. Mark appears to me to be the only guide. In the third S. Luke seems to have no guide at all but arranges his materials according to convenience or literary fitness. Professor Bernhard Weiss has done something to recover the true chronology of these sections, but in my opinion we have not sufficient information to do so thoroughly.

7. AN APPLICATION OF THE COMPARATIVE METHOD.

As an example of the important results to be obtained by these methods let the reader consider the following.

If we had S. Matthew's Gospel only we should have felt sure (1) that the sacrament of Baptism was not instituted by our Lord until after the Resurrection, (2) that it was always administered in the Name of the Father and of the Son and of the Holy Ghost (Matt. xxviii. 19). But we learn from S. John that it was practised by the Apostles under our Lord's direction from near the commencement of His ministry (John iii. 22, iv. 1), and we gather from the Acts of the Apostles and from S. Paul that neophytes in the Western Church were baptised into the Name of Jesus¹.

So with the other great Sacrament which our Lord instituted and enjoined. If we had the Synoptists alone, we should have felt sure (1) that it originated, as S. Paul says, on the same night on which our Lord was betrayed, (2) that it formed the conclusion of the Paschal meal. But it is clear from S. John² that the Last Supper was not the Paschal feast, and on close examination even the Synoptists give plain indications that it was not³. S. Paul calls Christ "our Pass-over" (1 Cor. v. 7), which is the more intelligible if He was offered for us, as S. John teaches, at the very time at which the Paschal lambs were slain. And S. John in his sixth chapter represents our Lord as using Eucharistic language which would have been absolutely without meaning, if the Eucharist had not been already in common use.

S. John in doing this is incidentally confirmed by S. Luke. The two disciples journeying to Emmaus recognised our Lord in the Breaking of Bread (Luke xxiv. 30, 35). They had not been present at the Last Supper. The rite,

¹ See the examples collected on page 99. They are too numerous and decisive to be explained away, although, as Dr Reisch has shown, as soon as S. Matthew's Gospel was received in the West, the local use rapidly vanished: an interesting proof of the early date at which our four Gospels were acknowledged.

² See the passages collected on page 85.

³ See the Bishop of Durham's 'Introduction to the Study of the Gospels,' page 343.

if it was really then instituted for the first time, would have had no significance for them. But if Christ habitually broke bread with a sacramental meaning, their recognition of Him is explained. Then too the feeding of the multitude was something more than the supply of a bodily need, and the discourse which followed it becomes as natural as it has hitherto been an insoluble enigma.

If I am right in this supposition, we can have little doubt about the occasion on which the Bread was broken for the first time. It must have been at that first Passover which our Lord ate with His disciples in Jerusalem near the commencement of His ministry. S. Mark, from the limitations which he has so strangely placed upon himself, was constrained to blend these two Suppers into one. His doing so is startling, but not more so than his whole system of arrangement. And where he leads, the other Synoptists follow. That the Eucharist was instituted with additional solemnity and some new wording on the occasion of the Last Supper we may well believe¹ and yet be thankful, as the numerous attempts to explain the discrepancy between S. John and the Synoptists respecting the day of the month are one by one discredited, to have something new to fall back upon.

8. SOME ARGUMENTS IN BEHALF OF THE ORAL HYPOTHESIS.

The main objections which have been brought against the oral hypothesis are two; first, that oral tradition could not have preserved so many minute details; secondly, that it could not have handed down the narratives in the same order. But surely, if oral teaching consisted, as we know it to have done², in systematically learning the passages by heart and retaining them by very frequent repetition, the teachers at any rate would become proficient enough to account for all³ the agreements which we actually find in the Synoptists. And in mnemonics order is a matter of the first moment. Without it no one can master a long passage⁴, still less a collection of passages. Such variations as exist in the Gospels, both in wording and order, may have arisen partly in transmission from teacher to teacher before the lesson was perfected, partly from a desire to adapt the narratives to a new audience, but chiefly by involuntary and unconscious mental action carried on during many years.

The positive arguments for the oral hypothesis appear to me to be very strong. First there comes the practical impossibility that a man in copying from a document should have introduced the multitudinous variations in wording which meet us everywhere in SS. Matthew and Luke and are so frequent even in S. Mark as to compel us to believe that, if documents were used at all, not our S. Mark but a more ancient treatise was the basis of the common matter in the three Synoptists. The human mind does not possess sufficient versatility to produce these variations at sight, though they would naturally and spontaneously be produced during forty years of oral transmission. There are many duplicate passages in the Old Testament, particularly in the books of Chronicles, but though they present the usual number of dialectical, clerical and 'tendency' changes, increased by the various readings which accumulate during centuries, they present nothing like the "attrition" which almost everywhere meets us in the first division of the Gospels and in about half the sections of

¹ For example the words "Do this in remembrance of Me," which S. Paul alone records, may have been new then.

² See an article in the 'Thinker,' vol. vii., page 102, on 'The Synoptic Problem.'

³ The preservation of such forms as ἀρεσκοντες is due rather to the fourth century scribes.

⁴ The theory that SS. Matthew and Luke in the wording of their Gospels followed local oral tradition which had slowly moulded the narratives into their present form, but that they possessed a copy of S. Mark's Gospel and used it to settle questions of order, seems to me to be as unnecessary as it is improbable. It ignores also the stupendous difficulty of S. Luke's omissions.

the second division. No reason has been given why one Evangelist should have bestowed this worse than useless labour on copying a document which he ought to have revered: that two Evangelists, working independently, should have done so is still more incredible. Most of the changes are quite immaterial.

Again, though the larger variations in order may perhaps be explicable on either hypothesis, what shall we say of those 340 variations in the order of words within a line? In hardly a single case do they improve the sense, the syntax or the rhythm. Their effect on all these is almost infinitesimal. Yet the labour to a copyist of deliberately making them would be enormous and the reward for it less than nothing. Those who were only acquainted with one Gospel would be unconscious of it; those who were familiar with two would be irritated by it.

Again, if documents were used, it ought to be perfectly easy to define how many they were, how much they contained, in what language they were written and in what order they arranged their paragraphs. Those who have examined the attempts to do this will hardly deny that nothing satisfactory has as yet appeared¹.

And how are we to account for the loss of these supposed documents? They must have been very widely circulated, if three Evangelists, living in distant countries, each possessed a copy. Yet they have left no trace behind. I think better of the early Christians than to believe that they would have allowed these priceless records to perish.

Proper names inevitably disappear from oral tradition. Where the names are 'barbarous' and the persons and places are unknown, the most conscientious teacher will not press them on the memory of his pupils. But in copying from a book every author would preserve the proper names which give colour and vindication to the narrative. The argument from the loss from SS. Matthew and Luke of S. Mark's Proper names is cumulative and will only be appreciated by those who follow it in detail, but the climax is reached in two cases. Let any one look at S. Luke ix. 18 § 54 or xviii. 35 § 73 and then say whether S. Luke had a copy of S. Mark within reach when he wrote those verses².

A new and convincing argument comes from a consideration of the 'doublets,' which, when they are not conscious repetitions like the refrains, arise, it is held, from the same event being recorded in two sources and taken by the Evangelist from both. A good example of this will be seen in § 51 where S. Matthew has drawn one account from the first division in common with S. Mark and another account or doublet from the second division in common with S. Luke. Now almost every Gospel section enshrines some saying of our Lord which forms its centre and reason for existence. The saying in this instance is given in one form by S. Mark, in another by S. Luke. S. Matthew has used S. Luke's form *in both cases* with some characteristic changes of his own. Did S. Matthew suppose the incident to be the same? Then why did he record it twice? Did he suppose that there were two incidents? Then why did he not preserve the two distinct sayings? He has given the surrounding narrative correctly, but on the documentary hypothesis we are bound to suppose that when he came to the central saying, he turned back his own pages and copied himself. Nor does this case stand alone. Both in S. Matthew and in S. Luke doublets are usually assimilated³. How could this happen, if the Evangelists

¹ See 'The Critical Review,' vol. iii., p. 231, and 'The Expository Times,' vol. iv., p. 153, 275.

² See an article in the 'Expositor,' series iv., volume ix., page 173, 'On the Proper Names in S. Mark,' and an article in the 'Thinker,' vol. vi., page 519, on 'S. Luke the historian of the Church.'

³ So Matt. xv. 36—38 has been assimilated to Matt. xiv. 19—21.

were copying from different documents? How could it fail to happen if they daily recited their own records?

It is one of the strongest arguments for the oral hypothesis, that the Gospels of SS. Matthew and Luke, though composed of such diverse and fragmentary materials and presenting so many variations in order and wording, have been so thoroughly welded together, that, if we had no other Gospels to compare them with, we should never have suspected that they were not homogeneous compositions. Frequent repetition would most easily and most surely effect this amalgamation. S. Luke (i. 1—4) testifies to the existence of certain inchoate written narratives at the date at which he wrote, but he clearly implies that he made no use of them and that their writers like himself derived their information from oral tradition (*παράδοσις*, cf. *παρέδοσαν*). Compare Heb. ii. 3, Gal. vi. 6, Acts xviii. 25.

9. DETAILED EXPLANATIONS.

By very kind permission I have been able to use the Westcott and Hort text, which is indispensable to the historical critic. I have omitted the words which the editors enclose in double brackets. Of these Luke xxii. 19^b, 20 and Mark xvi. 9—20 would have caused me serious difficulty. Of the alternative readings which they give only two are of great importance to me. It would much simplify matters if I could omit Matt. xxi. 44, and Luke xxii. 62, which they merely mark as doubtful. In other places I have only twice (John vi. 4, Mark i. 1) taken notice of their variations, lest I should confuse the reader with too many symbols. I assume that he will have their text in its completeness at hand. I have altered the punctuation of Mark viii. 21 and Luke vii. 47.

I have given quotations from the LXX. in the hope of exciting interest in an important subject.

I have also collected the more obvious references to the words and works of Christ which are scattered over the pages of the Epistles and the Apocalypse. These are extremely important, because most of them are generally admitted to be of much earlier date than our written Gospels. I have also given references to the Acts of the Apostles, because, though committed to writing at a later date than the Synoptic Gospels, many parts of it appear to rest upon early (oral) teaching. The reader will notice how abundant are the allusions to the Crucifixion and the Resurrection, how scanty the allusions to the earlier ministry. Nothing is more striking than the historical testimony to the main truths upon which our most holy faith is based.

Minute study of the Gospels undoubtedly modifies and corrects some opinions respecting them, but it contributes largely to their right understanding and their proper defence. Indeed if the views which are advocated in this book and in its companion volume, which may serve as an introduction to it, are at all correct, it is clear that the chapter on 'The Gospels' in even our latest works on Christian Apologetics needs to be rewritten from beginning to end. If the argument for their historical trustworthiness is in some respects weakened, it is in all important particulars very much stronger than the advocates have made out. Of their true inspiration, of which I am profoundly convinced, I have spoken at length elsewhere.

I have the pleasure of thanking the Rev. Canon Stanton, Ely Professor of Divinity in the University of Cambridge, for kindly reading the proof sheets and offering some valuable suggestions and corrections.

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228. The dropsical Man healed	xiv. 1—6		
229. Malchus's Ear healed	xxii. 51		
230. "The Lord turned and looked on Peter"	xxii. 61		
231. The Accusation before Pilate	xxiii. 2		
232. Pilate and Herod	xxiii. 4—19		
233. Pilate's Sentence	xxiii. 22 ^b —25		
234. Two Malefactors led with Him	xxiii. 32		
235. Mockery of the Soldiers	xxiii. 36, 37		
236. "They smote their Breasts and returned"	xxiii. 48		
237. Praise of Joseph of Arimathæa	xxiii. 50 ^b , 51		
238. The Sepulchre was a new one	xxiii. 53 ^b		xix. 41
239. The Resurrection	xxiii. 56— xxiv. 11		
240. Separation at Bethany	xxiv. 50—53		

(3) FRAGMENTS PECULIAR TO S. LUKE. (b) SAYINGS.

241. The Baptist's Preaching to the different Classes	iii. 10—14	
242. "The old Wine is good"	v. 39	
243. Woe to the rich, the full, &c.	vi. 24—26	
244. "Do good to them that hate you"	vi. 27 ^b , 28 ^a	
245. Do not lend hoping to receive back	vi. 34, 35	
246. "Condemn not and ye will not be condemned"	vi. 37 ^b , 38 ^a	
247. The third Aspirant	ix. 61, 62	
248. From the Charge to the Seventy		
A. Salute no one on the Highway	x. 4 ^b	
B. Accept Hospitality	x. 7—9	
C. Insults to you are Insults to Me	x. 16	
249. The Return of the Seventy	x. 17—20	
250. "Blessed is the Womb that bare Thee"	xi. 27, 28	
251. The whole Body illuminated	xi. 36	

	S. Matthew	S. Mark	S. Luke	S. John
252. "Fear not, little Flock"			xii. 32, 33 ^a	
253. "Let your Loins be girded and your Lamps burning"			xii. 35—38	
254. Many Stripes or few according to Position of Trust			xii. 47, 48	
255. "I came to bring Fire upon Earth"			xii. 49, 50	
256. "Ye can discern the Face of the Sky"			xii. 54—56	
257. "Are there few that be saved?"			xiii. 22—25	
258. "Herod will kill Thee"			xiii. 31—33	
259. Sit down in the lowest Room			xiv. 7—10	
260. Do not invite the Rich			xiv. 12—14	
261. Excuses for declining the Banquet			xiv. 18—20	
262. "Compel them to come in"			xiv. 23, 24	
263. "This Man began to build"			xiv. 28—33	
264. "God knoweth your Hearts"			xvi. 14, 15	
265. "Unprofitable Servants"			xvii. 7—10	
266. "The Kingdom of God is within you"			xvii. 20, 21	
267. "Ye will desire to see one of the Days of the Son of Man"			xvii. 22	
268. He must first be rejected			xvii. 25	
269. "As it was in the Days of Lot"			xvii. 28, 29	
270. "Remember Lot's Wife"			xvii. 32	
271. "We will not have this Man to reign over us"			xix. 14, 27	
272. "If these be silent, the Stones will cry out"			xix. 39, 40	
273. He beheld the City and wept over it			xix. 41—44	
274. "Whosoever shall fall on this Stone will be broken"			xx. 18	
275. "Fearful Sightings and Signs from Heaven"			xxi. 11 ^b , 12 ^a	
276. "I will give you a Mouth and Wisdom"			xxi. 14, 15	
277. "A Hair of your Head shall not perish"			xxi. 18, 19	
278. "Jerusalem will be trodden down by the Gentiles"			xxi. 20—26	
279. "Your Redemption draweth nigh"			xxi. 28	
280. "Beware of Drunkenness and the Cares of Life"			xxi. 34—36	
281. "With Desire have I desired to eat this Passover"			xxii. 14—16	
282. The Dispute for Precedence	[xx. 25—27]	[x. 42—44]	xxii. 24—30	
283. "I have prayed for Thee"			xxii. 31—34	
284. "Let him that hath no Money sell his Cloak and buy a Sword"			xxii. 35—38	
285. "Betrayest thou the Son of Man with a Kiss?"			xxii. 48	
286. "Shall we smite with the Sword?"			xxii. 49	
287. "This is your Hour"			xxii. 53 ^b	
288. "If I speak, you will not believe Me"			xxii. 67	
289. "Weep not for Me, but weep for yourselves"			xxiii. 27—31	
290. "Father, into Thy Hands I commend My Spirit"			xxiii. 46	
291. "Behold, My Hands and My Feet"			xxiv. 36—49	
292. "It is happy to be a Giver rather than a Receiver"			Acts xx. 35 ^b	

FIFTH DIVISION.

HISTORICAL MATTER PECULIAR TO S. LUKE.

293. Promise of the Baptist's Birth	i. 5—25	
294. The Annunciation	i. 26—38	
295. Mary's Visit to Elizabeth	i. 39—56	
296. The Baptist's Birth	i. 57—80	
297. The Birth of our Lord	ii. 1—7	
298. The Shepherds	ii. 8—20	
299. The Circumcision	ii. 21	
300. The Presentation in the Temple	ii. 22—24	
301. Symeon	ii. 25—35	
302. Hannah	ii. 36—38	
303. The Return to Nazareth	ii. 39, 40	
304. The Conversation with the Doctors	ii. 41—51	
305. Growth in Wisdom and Stature	ii. 52	
306. The Genealogy	iii. 23—38	
307. The Sermon preached at Nazareth	iv. 16—30	
308. The Raising of the Widow's Son at Nain	vii. 11—17	[viii. 57]

SIXTH DIVISION.

EDITORIAL NOTES.

(1) SIXTEEN OF THE EDITORIAL NOTES IN S. MARK.

	S. Matthew	S. Mark	S. Luke	S. John
309. A fulfilment of Scripture	xi. 10	i. 2 ^b	vii. 27	
310. A date		ii. 26 ^b		
311. A preface		iv. 21 ^a		
312. A preface		iv. 24 ^a		
313. A preface		iv. 26 ^a		
314. A summary		vi. 12, 13		
315. An historical note		vi. 51 ^b , 52		
316. A folk-lore note		vii. 3, 4		
317. A translation		vii. 11 ^b		
318. An important induction		vii. 19		
319. An introduction		viii. 1		
320. A modernised phrase		ix. 41 ^b		
321. A version of the tenth commandment		x. 19 ^b		
322. A translation		xii. 42 ^b		
323. A personal incident		xiv. 51, 52		
324. A personal recollection		xv. 21 ^b		

(2) FOUR OUT OF THE NUMEROUS EDITORIAL NOTES IN S. MATTHEW.

325. To conclude the Sermon on the Mount	vii. 28 ^a			
326. The descent from the Mount	viii. 1			
327. Introduction to the charge to the Twelve	x. 5 ^a			
328. To conclude the charge to the Twelve	xi. 1			

(3) TEN OUT OF THE VERY NUMEROUS EDITORIAL NOTES IN S. LUKE.

329. S. Luke's preface		i. 1—4	
330. The date of John's baptism		iii. 1, 2 ^a	
331. A quotation continued		iii. 5, 6	
332. Popular expectation respecting John the Baptist		iii. 15	
333. John the Baptist's preaching		iii. 18	
334. The people, but not the Pharisees, glorified God		vii. 29, 30	
335. Two introductions to discourses		xi. 37—39 ^a , 45, 46 ^a	
336. Machinations of the Pharisees		xi. 53—xii. 1	
337. An introduction to discourse		xii. 41	
338. Bivouacking on the Mount of Olives		xxi. 37, 38	

THE SYMBOLS USED.

Words which are enclosed in square brackets are held not to belong to the division in which they are bracketed. Usually they belong to the sixth division, being editorial additions. Variations in language which are nothing more than synonyms are not bracketed, but if there is any real addition to the meaning of the passage, a bracket is used. In the first division I have assumed the priority of S. Mark, which is so fully proved by considerations of order and language that I need not stay to argue for it here. I have therefore only bracketed such words of S. Mark as appear from intrinsic evidence to be editorial notes of his own.

An obelus † points to diversity of order. If SS. Matthew and Luke agree against S. Mark in a question of order, an obelus is placed on the right hand side of the line in S. Mark. But in all cases an obelus, like a bracket, indicates that the Evangelist, in whose margin it stands, is unsupported by the other Synoptists.

Brackets and bracketed numbers on the right hand side of the column point to diversity of order on a larger scale.

Asterisks indicate omissions. When SS. Matthew and Luke agree against S. Mark in inserting any words, asterisks are placed in S. Mark, one for each word absent. It is probable that in most cases S. Mark originally contained the words in question but dropped them in the course of years of oral teaching. Asterisks are seldom used in SS. Matthew and Luke, whose omissions are too numerous to be thus marked, except when they are specially interesting.

Thick type draws attention to words which for various reasons are particularly noteworthy. If SS. Matthew and Luke agree against S. Mark in the choice of a word (except *εἶπεν* for *λέγει*) the word in S. Mark stands in thick type, being probably not primitive. In SS. Matthew and Luke thick type is mostly used when a different sense is produced by a variation in wording.

Where there is matter which is common to two or more Evangelists, it is divided into lines and, as far as possible, the parallel lines are ranged alongside each other to facilitate comparison. Unsupported matter is printed in block.

CORRECTIONS.

Page 35 footnote, for Mark vi. 5 read Mark vi. 45.

Page 49. S. Luke ix. 26, for *δόξη* read *δόξη*.

Page 54 § 61. Add to Matt. x. 40 *καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.*

Page 65 § 72. Add to Luke xxii. 26, 27.....*ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν.*

Page 125 § 136 C, for S. Luke xviii. read S. Luke xvii.

FIRST DIVISION

BEING S. MARK'S GOSPEL
WITH THE IDENTICAL OR EQUIVALENT PASSAGES
FROM SS. MATTHEW AND LUKE
AND PARALLELS FROM S. JOHN AND OTHER SACRED WRITERS.

1. Five sections are peculiar to S. Mark, viz.
1, 24, 33, 49, 53.
2. Nine sections are omitted by S. Matthew, viz.
1, 9, 12, 24, 33, 49, 53, 62, 85.
3. Twenty-five sections are omitted by S. Luke, viz.
1, 24, 27, 33, 35, 39, 43, 45—53, 58, 63, 64, 66, 72, 75, 77, 89, 100.
(But S. Luke has fragments of sections **27, 39, 43, 51, 52, 58, 64, 66, 72, 89.**)
4. S. John touches twenty-seven sections, viz.
2—4, 6, 7, 39, 44, 45, 54, 74, 76, 88—103.

1. TITLE-PAGE.

S. Mark i. 1.

1 [Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ.^a]

2. THE BAPTIST'S MISSION.

S. Matthew iii. 1—6.

S. Mark i. 2—6.

1 [Ἐν δὲ ταῖς ἡμέραις ἐκείναις^a
 παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ
 [τῆς Ἰουδαίας^a]} (3) (4)[†]
 2 λέγων Μετανοεῖτε, [ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν^b.]

3 [Οὗτος γάρ ἐστιν] ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου [λέγοντος] (1)

* c

*

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
 Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, } (2)
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.^d
 4 [Αὐτὸς] δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
 καμήλου } (10)
 καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ,
 ἢ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.
 5 Τότε ἐξεπορεύετο πρὸς αὐτὸν (5)
 Ἱεροσόλυμα[†] (7)
 καὶ πᾶσα ἡ Ἰουδαία (6)
 καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου, (8)
 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ποταμῷ ὑπ' αὐτοῦ[†]
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. κ.τ.λ. } (9)

2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφῆτῃ (1)
 [Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδὸν σου.^c]

3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
 Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, } (2)
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.^d
 4 ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ (3)
 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. (4)
 5 καὶ ἐξεπορεύετο πρὸς αὐτὸν (5)
 πᾶσα ἡ Ἰουδαία χώρα (6)
 καὶ οἱ Ἱεροσολυμαῖται πάντες, (7)
 * * * * * (8)
 καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῳ ποταμῷ } (9)
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
 6 καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου
 καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, } (10)
 καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.

3. THE BAPTIST'S PREACHING.

S. Matthew iii. 7^b, 11.

S. Mark i. 7, 8.

7 εἶπεν αὐτοῖς κ.τ.λ.
 11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι [εἰς μετάνοιαν^a]. (1)
 ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, [†] (2)
 οὐ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι^c. (3)
 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. (4)
 κ.τ.λ.

7 καὶ ἐκήρυσσεν λέγων
 Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, (2)
 οὐ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων
 8 ἐγὼ * ἐβάπτισα ὑμᾶς ὕδατι[†], (1) αὐτοῦ^c. (3)
 αὐτὸς δὲ βαπτίσει ὑμᾶς * πνεύματι ἁγίῳ * * *[†]. (4)

4. JOHN BAPTIZES OUR LORD.

S. Matthew iii. 13, 16, 17.

S. Mark i. 9—11.

13 Τότε παραγίνεται [ὁ] Ἰησοῦς
 ἀπὸ τῆς Γαλιλαίας
 ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.[†]
 κ.τ.λ.
 16 [βαπτισθεὶς δὲ ὁ Ἰησοῦς^a] εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος·
 καὶ ἰδοὺ ἠνεφύθησαν οἱ οὐρανοί,
 καὶ εἶδεν πνεῦμα [θεοῦ^a] καταβαῖνον ὥσει περιστερὰν [ἐρχό-
 μενον^a] ἐπ' αὐτόν.[†]
 17 καὶ [ἰδοὺ^a] φωνὴ ἐκ τῶν οὐρανῶν [λέγουσα^a]
 Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,
 ἐν ᾧ εὐδόκησα^b.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς
 ἀπὸ Ναζαρέτ[†] τῆς Γαλιλαίας
 καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.
 10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος
 εἶδεν σχιζομένους τοὺς οὐρανοὺς
 καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·
 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν
 Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
 ἐν σοὶ εὐδόκησα^b.

^a These words are bracketed because they are not derived from the first source.^b Doublet borrowed from Matt. iv. 17, μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.^c Cf. Matt. xi. 10=Luke vii. 27. Ἰδοὺ [+ἐγὼ Matt.] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου [+ἐμπροσθέν σου Matt. Luke]. LXX. Mal. iii. 1, Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου * * * * καὶ ἐπιβλέψεται * ὁδὸν * πρὸ προσώπου σου.^d LXX. Is. xl. 3, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.

2. THE BAPTIST'S MISSION.

S. Luke iii. 1^a, 2^b—4.

1 [Ἐν ἔτει δὲ πεντεκαδεκάτῳ κ.τ.λ.^a]
 2 ἐγένετο [ῥῆμα θεοῦ ἐπὶ^a] Ἰωάννην [τὸν Ζαχαρίου υἱὸν^a] ἐν τῇ
 ἐρήμῳ. (3)
 3 καὶ ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου (3)
 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, (4)
 4 ὥς γέγραπται ἐν [βίβλῳ λόγων^a] Ἡσαίου τοῦ προφήτου (1)

* c

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
 Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.^d κ.τ.λ.) } (2)

S. John i. 6, 23.

23 ἔφη Ἐγὼ
 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ }
 Ἐθέλωτε τὴν ὁδὸν Κυρίου^d, } (2)
 καθὼς εἶπεν Ἡσαίας ὁ προφήτης. (1)

3. THE BAPTIST'S PREACHING.

S. Luke iii. 16.

16 ἀπεκρίνατο λέγων [πᾶσιν ὁ Ἰωάννης^a]
 Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·[†] (1)
 ἔρχεται δὲ ὁ ἰσχυρότερός μου, (2)
 οὐ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ^a. (3)
 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί^h. (4)

S. John i. 26, 27.

26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων
 Ἐγὼ βαπτίζω ἐν ὕδατι· (1)
 [μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε,^a]
 27 ὁπίσω μου ἐρχόμενος, (2)
 οὐ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμᾶντα τοῦ ὑπο-
 δήματος^a. (3).

4. JOHN BAPTIZES OUR LORD.

S. Luke iii. 21, 22.

21 Ἐγένετο δὲ [ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν^a]
 καὶ Ἰησοῦ βαπτισθέντος [καὶ προσευχομένου^a]

ἀνεψχθῆναι τὸν οὐρανὸν
 22 καὶ καταβῆναι τὸ πνεῦμα [τὸ ἅγιον σωματικῶς εἶδει^a] ὥς
 περιστερὰν ἐπ' αὐτόν,
 καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι
 Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός,
 ἐν σοὶ εὐδόκησα^a.

S. John i. 32.

32 [καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι^a]
 Τεθίαμαι
 τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ,
 [καὶ ἔμεινεν ἐπ' αὐτόν^a.]

^a Acts xiii. 25, ἰδοὺ ἔρχεται μετ' ἐμὲ οὐ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λύσαι. Acts xviii. 25, Ἀπολλῶς .. ἐπιστά-
 μενος μόνον τὸ βάπτισμα Ἰωάννου: cf. xix. 3, 4, εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ Ἰωάννου βάπτισμα. εἶπεν δὲ Παῦλος
 Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἐστὶν εἰς τὸν Ἰησοῦν.
 Acts i. 5, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ: cf. xi. 16.

[†] Nazareth is mentioned as our Lord's home in Matt. ii. 23, Luke i. 26, John i. 45, 46 &c.

^h Doublet: Matt. xvii. 5^b, οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. Cf. Mark ix. 7; Luke ix. 35, § 57.

^b Acts x. 38, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.

^c Cf. Luke v. 16, vi. 12, ix. 18, 28, 29, xi. 1.

5. THE TEMPTATION^a.S. Matthew iv. 1, 2, 11^b.

- 1 Τότε [ὁ Ἰησοῦς] ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ-
πειρασθῆναι ὑπὸ τοῦ διαβόλου. (3) ματος, (1) †
2 καὶ [νηστεύσας] ἡμέρας τεσσαράκοντα (2)
[καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασεν. κ.τ.λ.]
11 καὶ [ἰδοὺ] ἄγγελοι [προσῆλθον καὶ] διηκόνουν αὐτῷ. (4)

S. Mark i. 12, 13.

- 12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. (1)
13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας (2)
πειραζόμενος ὑπὸ τοῦ Σατανᾶ, (3)
καὶ ἦν μετὰ τῶν θηρίων,
καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. (4)

6. OUR LORD BEGINS TO TEACH.

S. Matthew iv. 12, 17.

- 12 [Ἀκούσας] δὲ ὅτι Ἰωάννης παρεδόθη
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν^b. κ.τ.λ.
17 [Ἀπὸ τότε] ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν
Μετανοεῖτε, (2)
ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν^c. (1)

S. Mark i. 14, 15.

- 14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν^b
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ 15 καὶ λέγων ὅτι
Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· (1)
μετανοεῖτε καὶ πιστεῦτε ἐν τῷ εὐαγγελίῳ. (2)

7. THE CALLING OF SS. SIMON, ANDREW, JAMES AND JOHN.

S. Matthew iv. 18—22.

- 18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας
εἶδεν [δύο ἀδελφούς,] Σίμωνα [τὸν λεγόμενον Πέτρον]
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν,
ἦσαν γὰρ ἀλλεῖς·
19 καὶ λέγει αὐτοῖς
Δεῦτε ὀπίσω μου,
καὶ ποιήσω ὑμᾶς ἀλλεῖς ἀνθρώπων^a.
20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
21 Καὶ προβὰς [ἐκείθεν] εἶδεν [ἄλλους δύο ἀδελφούς,]
Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
ἐν τῷ πλοίῳ [μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν]
καταρτίζοντας τὰ δίκτυα [αὐτῶν],
καὶ ἐκάλεσεν αὐτούς.
22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν } †
ἠκολούθησαν αὐτῷ.

S. Mark i. 16—20.

- 16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας (1)
εἶδεν Σίμωνα
καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος
ἀμφιβάλλοντας ἐν τῇ θαλάσῃ,
ἦσαν γὰρ ἀλλεῖς·
17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
Δεῦτε ὀπίσω μου,
καὶ ποιήσω ὑμᾶς γενέσθαι ἀλλεῖς ἀνθρώπων^a. } (2)
18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
19 Καὶ προβὰς ὀλίγον εἶδεν
Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
καὶ αὐτοὺς ἐν τῷ πλοίῳ
καταρτίζοντας τὰ δίκτυα, (3)
20 καὶ εὐθὺς ἐκάλεσεν αὐτούς.
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
μετὰ τῶν μισθωτῶν
ἀπῆλθον ὀπίσω αὐτοῦ.

8. OUR LORD IN THE SYNAGOGUE AT CAPERNAUM.

S. Matthew iv. 13, vii. 28^b, 29.

- 13 καὶ [καταλιπὼν τὴν Ναζαρά] ἐλθὼν [κατέκησεν] εἰς
Καφαρναούμ
[τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ·]
vii. 28 ...ἐξεπλήσσοντο [οἱ ὄχλοι] ἐπὶ τῇ διδαχῇ αὐτοῦ·
29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς [αὐτῶν].^c

S. Mark i. 21, 22.

- 21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ.
Καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.
22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων
καὶ οὐχ ὡς οἱ γραμματεῖς.

^a Heb. ii. 18 πέποιθεν αὐτὸς πειρασθείς: iv. 15, ἔχομεν ἀρχιερεῖς.....πεπειρασμένον.. κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.
^b Acts x. 37, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας.
^c Doublet: Matt. iii. 2, μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

5. THE TEMPTATION.

S. Luke iv. 1, 2^a.

1 Ἰησοῦς δὲ [πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ
 Ἰορδάνου,]
 καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ 2 ἡμέρας τεσσαράκοντα (2)
 πειραζόμενος ὑπὸ τοῦ διαβόλου. (3)

6. OUR LORD BEGINS TO TEACH.

S. Luke iv. 14, 15. .

14 Καὶ * * * * * ὑπέστρεψεν ὁ Ἰησοῦς } +
 [ἐν τῇ δυνάμει τοῦ πνεύματος] εἰς τὴν Γαλιλαίαν. }
 [καὶ φήμῃ ἐξηλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.
 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος
 ὑπὸ πάντων.]

S. John iii. 24.

[οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.]

7. THE CALLING OF SS. SIMON, (ANDREW¹), JAMES AND JOHN.S. Luke v. 1—3^a, 10, 11.

S. John i. 40—42.

1 [Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν
 τὸν λόγον τοῦ θεοῦ]
 καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, (1)
 [2 καὶ εἶδεν πλοῖα δύο ἐστῶτα παρὰ τὴν λίμνην,
 οἱ δὲ ἄλλοις ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα. (3)
 3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, κ.τ.λ.]

10 ...ὁμοίως δὲ καὶ Ἰάκωβον
 καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, [οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι.]
 καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς }
 Μὴ φοβοῦ· } (2)
 ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν^d. }
 11 καὶ [καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν] ἀφέντες πάντα

40 [Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο
 τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.
 41 εὗρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ
 λέγει αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶν μεθερμηνεύ-
 μενον Χριστός). 42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.]

ἠκολούθησαν αὐτῷ.

8. OUR LORD IN THE SYNAGOGUE AT CAPERNAUM.

S. Luke iv. 31, 32.

31 Καὶ [κατ']ἦλθεν εἰς Καφαρναούμ [πόλιν τῆς Γαλιλαίας].

Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·
 32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
 ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. †

^d The familiar ἀλλοῖς ἀνθρώπων has not left its mark on New Testament literature, but S. Luke's equivalent is reproduced in 2 Tim. ii. 26, ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

^e S. Matthew uses these three lines to conclude the Sermon on the Mount.

^f S. Luke makes no mention of S. Andrew's call.

^g Cf. Mark v. 36, vi. 50; Matt. x. 28, xiv. 27, xxviii. 5, 10; Luke i. 13, 30, ii. 10, viii. 50, xii. 7, 32.

9. THE DEMONIAK IN THE SYNAGOGUE AT CAPERNAUM^a.

S. Mark i. 23—28.

23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν
 ἄνθρωπος ἐν πνεύματι ἀκαθάρτι,
 καὶ ἀνέκραξεν 24 λέγων
 Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
 ἦλθες ἀπολέσαι ἡμᾶς;
 οἰδᾷ σε τίς ἐγώ, ὁ ἅγιος τοῦ θεοῦ.
 25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων
 Φιμώθητι καὶ ἐξελθε ἐξ αὐτοῦ.
 26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον
 καὶ φωνῆσαν φωνῇ μεγάλῃ (1)
 ἐξῆλθεν ἐξ αὐτοῦ.
 27 καὶ ἐθαμβήθησαν ἅπαντες,
 ὥστε συνζητεῖν αὐτοὺς λέγοντας
 Τί ἐστὶν τοῦτο; διδαχὴ καινὴ·
 κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει,
 καὶ ὑπακούουσιν αὐτῷ.
 28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ
 εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

10. S. PETER'S WIFE'S MOTHER HEALED OF A FEVER.

S. Matthew viii. 14, 15.

14 Καὶ
 ἐλθὼν [ὁ Ἰησοῦς] εἰς τὴν οἰκίαν Πέτρου
 εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·
 15 καὶ
 ᾤψατο τῆς χειρὸς αὐτῆς,
 καὶ ἀφήκεν αὐτὴν ὁ πυρετός,
 καὶ ἡγέρθη, καὶ διεκόνει αὐτῷ.

S. Mark i. 29—31.

29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες
 ἦλθαν εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου
 μετὰ Ἰακώβου καὶ Ἰωάννου.
 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα,
 καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
 31 καὶ προσελθὼν ἤγειρεν αὐτὴν
 κρατήσας τῆς χειρὸς·
 καὶ ἀφήκεν αὐτὴν ὁ πυρετός,
 καὶ * * * διεκόνει αὐτοῖς.

11. HEALING THE SICK AND CASTING OUT DEMONS.

S. Matthew viii. 16.

16 Ὁψίας δὲ γενομένης
 προσήνεγκαν αὐτῷ }
 δαιμονιζομένους πολλούς· } †
 καὶ ἐξέβαλεν τὰ πνεύματα [λόγῳ]. (2)
 καὶ πάντα^b τοὺς κακῶς ἔχοντας ἐθεράπευσεν. (1) †

S. Mark i. 32—34.

32 Ὁψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος,
 ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας
 καὶ τοὺς δαιμονιζομένους·
 33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.
 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, (1)
 καὶ δαιμόνια πολλὰ ἐξέβαλεν, (2) †
 καὶ οὐκ ἤφειεν λαλεῖν τὰ δαιμόνια,
 ὅτι ᾔδεισαν αὐτὸν *¹ Χριστὸν εἶναι.

^a Acts x. 38, ὅς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου. Cf. ii. 22.^b Cf. Matt. iv. 24, xii. 15, xiv. 35.^c Mark i. 26, cf. v. 7=Luke viii. 28.^d Mark iii. 8=Luke vi. 8.^e Luke ix. 1.

9. THE DEMONIAK IN THE SYNAGOGUE AT CAPERNAUM.

S. Luke iv. 33—37.

33 καὶ ἐν τῇ συναγωγῇ ἦν †
 ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου,
 καὶ ἀνέκραξεν φωνῇ μεγάλῃ^ο (1)
 34 [Ἔα,] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;
 ἦλθες ἀπολέσαι ἡμᾶς;
 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.
 35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων
 Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ.
 καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον [εἰς τὸ μέσον^α]
 ἐξῆλθεν ἀπ' αὐτοῦ [μὴδὲν βλάψαν αὐτόν].
 36 καὶ ἐγένετο θάμβος ἐπὶ πάντας,
 καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες
 Τίς ὁ λόγος οὗτος
 ὅτι ἐν ἐξουσίᾳ [καὶ δυνάμει^ο] ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύ-
 μασιν, †
 καὶ ἐξέρχονται;
 37 Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ
 εἰς πάντα τόπον τῆς περιχώρου.

10. S. PETER'S WIFE'S MOTHER HEALED OF A FEVER.

S. Luke iv. 38, 39.

38 Ἀναστάς δὲ ἀπὸ τῆς συναγωγῆς
 εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος.
 πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ [μεγάλῃ],
 καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.
 39 καὶ ἐπιστὰς^ε ἐπάνω αὐτῆς [ἐπετίμησεν τῷ πυρετῷ],
 καὶ ἀφῆκεν αὐτήν.
 [παραχρῆμα^ε] δὲ ἀναστὰσα διηκόνει αὐτοῖς.

11. HEALING THE SICK AND CASTING OUT DEMONS.

S. Luke iv. 40, 41.

40 Δύνοντας δὲ τοῦ ἡλίου
 πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον } †
 αὐτοὺς πρὸς αὐτόν.
 ὁ δὲ [ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεῖς] ἐθεράπευεν αὐτούς.
 41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν,
 [κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ^β.]
 καὶ [ἐπιτιμῶν] οὐκ εἶα αὐτὰ λαλεῖν,
 ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. †

^ε S. Luke uses the word ἐπέστην 16 times, ἐφεστώς twice; S. Paul uses ἐφίστασθαι twice. Other N.T. writers do not use the word at all.

^ε S. Luke uses the word παραχρῆμα 17 times; elsewhere in the N.T. it is only found in Matt. xxi. 19, 20.

^β Mark iii. 11.

¹ Cf. Mark ix. 41.

12. RETIREMENT, PRAYER AND FRESH ACTIVITY.

S. Matt. iv. 23 may be an echo of this section but rather resembles an editorial summary. See § 40.

S. Mark i. 35—39.

35 Καὶ πρωὶ ἔννυχά λίαν ἀναστὰς ἐξῆλθεν
καὶ ἀπῆλθεν εἰς ἔρημον τόπον
κακεῖ προσήχετο.
36 καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ,
37 καὶ εὗρον αὐτὸν
καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν σε.
38 καὶ λέγει αὐτοῖς
"Ἀγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις,
ἵνα καὶ ἐκεῖ κηρύξω,
εἰς τοῦτο γὰρ ἐξῆλθον.
39 καὶ ἦλθεν κυρύσσων εἰς τὰς συναγωγὰς αὐτῶν
εἰς ὅλην τὴν Γαλιλαίαν
καὶ τὰ δαιμόνια ἐκβάλλων^a.

13. THE CLEANSING OF A LEPER.

S. Matthew viii. 2—4.

S. Mark i. 40—45.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν †
προσεκύνει αὐτῷ λέγων
Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.
3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ
λέγων Θέλω, καθαρίσθητι.
καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. †
4 καὶ
λέγει αὐτῷ [ὁ Ἰησοῦς]
"Οὐρα μηδενὶ εἴπῃς,
ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ,
καὶ προσένεγκον
[τὸ δῶρον] ὃ προσέταξεν Μωυσῆς^c
εἰς μαρτύριον αὐτοῖς.

40 Καὶ * ἔρχεται πρὸς αὐτὸν λεπρὸς
παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων αὐτῷ ὅτι
* Ἐὰν θέλῃς δύνασαι με καθαρίσαι.
41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο †
καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι.
42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη.
43 καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
44 καὶ λέγει αὐτῷ
"Οὐρα μηδενὶ μηδὲν εἴπῃς,
ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ
καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
ὃ προσέταξεν Μωυσῆς^c
εἰς μαρτύριον αὐτοῖς.
45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν
λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελ-
θεῖν, ἀλλὰ ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν
πάντοθεν.

14. THE HEALING OF THE PARALYTIC AT CAPERNAUM.

S. Matthew ix. 1—8.

S. Mark ii. 1—12.

1 Καὶ [ἐμβὰς εἰς πλοῖον διεπέρασεν,] καὶ ἦλθεν εἰς τὴν ἰδίαν
πόλιν.

1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι
ἐν οἴκῳ ἐστίν· 2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν
μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν
ἐπὶ κλίνῃς βεβλημένον,

3 καὶ * ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
* * αἰρόμενον ὑπὸ τεσσάρων.

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
εἶπεν τῷ παραλυτικῷ
[Θάρσει,] τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.
3 Καὶ [ἰδοὺ] τινες τῶν γραμματέων
εἶπαν ἐν ἑαυτοῖς
Οὗτος βλασφημεῖ.

4 καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέ-
γασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κρά-
βατον ὅπου ὁ παραλυτικὸς κατέκειτο.

5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν

λέγει τῷ παραλυτικῷ

Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

6 ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι
καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν

7 Τί οὗτος οὕτω λαλεῖ; βλασφημεῖ·

^a Acts x. 38, Ἰησοῦν.....ὅς διῆλθεν ἐνεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ.

^c Levit. xiv. 1—32.

12. RETIREMENT, PRAYER AND FRESH ACTIVITY.

S. Luke iv. 42—44.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν
ἐπορεύθη εἰς ἔρημον τόπον·

καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν,
καὶ ἦλθον ἕως αὐτοῦ,
[καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν].

43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι
καὶ ταῖς ἐτέραις πόλεσιν
εὐαγγελίσασθαι με δεῖ [τὴν βασιλείαν τοῦ θεοῦ],
ὅτι ἐπὶ τοῦτο ἀπεστάλην.

44 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς
τῆς Ἰουδαίας^b.

13. THE CLEANSING OF A LEPER.

S. Luke v. 12—16.

12 [Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων]
καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας·
[ἰδὼν δὲ τὸν Ἰησοῦν] πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων †
Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι.
13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
λέγων Θέλω, καθαρίσθητι·
καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

14 καὶ
αὐτὸς παρήγγειλεν αὐτῷ
μηδενὶ εἰπεῖν,
ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, †
καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
καθὼς προσέταξεν Μωσῆς^c
εἰς μαρτύριον αὐτοῖς.

15 [διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο
ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν
αὐτῶν· 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευ-
χόμενος.]

14. THE HEALING OF THE PARALYTIC AT CAPERNAUM.

S. Luke v. 17—26.

17 [Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ
ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐλη-
λυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.]

18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παρα-
λελυμένος,
[καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι αὐτὸν ἐνώπιον αὐτοῦ].
19 καὶ μὴ εὐρόντες ποίας εἰσεnéγκωσιν αὐτὸν διὰ τὸν ὄχλον
ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν
τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

20 καὶ ἰδὼν τὴν πίστιν αὐτῶν
εἶπεν

Ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου.

21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς [καὶ οἱ Φαρισαῖοι
λέγοντες] †

Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας;

^b S. Luke alone writes Ἰουδαία when he means "Jewry" or the "country of the Jews," i.e. the whole of Palestine including Galilee: e.g. § 22. He does however use the word in the stricter sense sometimes, e.g. § 14.

4 καὶ εἰδὼς ὁ Ἰησοῦς
τῆς ἐνθυμήσεως αὐτῶν
εἶπεν
"ἵνα τί ἐνθυμεῖσθε [πονηρὰ] ἐν ταῖς καρδίαις ὑμῶν ;
5 τί [γάρ] ἐστὶν εὐκοπώτερον,
εἰπεῖν Ἀφίενταί σου αἱ ἁμαρτίαι,
ἢ εἰπεῖν Ἐγειρε καὶ περιπάτει ;
6 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας—
[τότε] λέγει τῷ παραλυτικῷ Ἐγειρε
ἄρῳ σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου †.
7 καὶ ἐγερθεῖς
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
8 [Ἰδόντες] δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν
[τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.]

τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἰς ὁ θεός ;
8 καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ
ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς
λέγει αὐτοῖς
Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν ;
9 τί ἐστὶν εὐκοπώτερον,
εἰπεῖν τῷ παραλυτικῷ Ἀφίενταί σου αἱ ἁμαρτίαι,
ἢ εἰπεῖν Ἐγείρου καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει ;
10 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς— †
λέγει τῷ παραλυτικῷ 11 Σοὶ λέγω, ἔγειρε
ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.
12 καὶ ἡγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον
ἐξῆλθεν ἔμπροσθεν πάντων, * * * *
ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν
* * * λέγοντας ὅτι
Οὕτως οὐδέποτε εἶδαμεν.

15. THE CALL OF LEVI (MATTHEW) THE TAX-GATHERER.

S. Matthew ix. 9.

9 Καὶ παράγων [ὁ Ἰησοῦς] ἐκεῖθεν εἶδεν ἄνθρωπον
καθήμενον ἐπὶ τὸ τελώνιον,
Ματθαῖον λεγόμενον,
καὶ λέγει αὐτῷ Ἀκολουθεῖ μοι·
καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. †

S. Mark ii. 13, 14.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος
ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
14 Καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου
καθήμενον ἐπὶ τὸ τελώνιον,
καὶ λέγει αὐτῷ Ἀκολουθεῖ μοι.
καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

16. EATING WITH TAX-GATHERERS AND SINNERS.

S. Matthew ix. 10—12, 13^b.

10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ,
καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ [ἐλθόντες]
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. }
11 καὶ ἰδόντες οἱ Φαρισαῖοι †
ἔλεγον τοῖς μαθηταῖς αὐτοῦ
Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει [ὁ διδάσκαλος
ὑμῶν] ;
12 ὁ δὲ ἀκούσας εἶπεν
Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ
ἀλλὰ οἱ κακῶς ἔχοντες.
κ.τ.λ.
13 οὐ [γάρ] ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

S. Mark ii. 15—17.

15 Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ }
καὶ τοῖς μαθηταῖς αὐτοῦ,
ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.
16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι
ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν
ἔλεγον τοῖς μαθηταῖς αὐτοῦ
Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ;
17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι
Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ
ἀλλ' οἱ κακῶς ἔχοντες·
οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός;
 22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς
 τοὺς διαλογισμοὺς αὐτῶν
 [ἀποκριθεὶς] εἶπεν πρὸς αὐτούς
 Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
 23 τί ἐστὶν εὐκοπώτερον,
 εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, †
 ἢ εἰπεῖν Ἐγειρε καὶ περιπάτει;
 24 ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει †
 ἐπὶ τῆς γῆς ἀφεῖναι ἁμαρτίας—
 εἶπεν τῷ παραλελυμένῳ Σοὶ λέγω, ἔγειρε
 καὶ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου.
 25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέ-
 κειτο, †
 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ [δοξάζων τὸν θεόν].
 26 Καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν,
 καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι
 Εἶδαμεν παράδοξα σήμερον. †

15. THE CALL OF LEVI (MATTHEW) THE TAX-GATHERER.

S. Luke v. 27, 28.

27 Καὶ [μετὰ ταῦτα] ἐξῆλθεν καὶ ἐθεάσατο [τελώνην] ὀνόματι
 καθήμενον ἐπὶ τῷ τελώνιον, Λευεὶν
 καὶ εἶπεν αὐτῷ Ἀκολουθεῖ μοι.
 28 καὶ [καταλιπὼν^a πάντα] ἀναστὰς ἠκολούθει αὐτῷ.

16. EATING WITH TAX-GATHERERS AND SINNERS.

S. Luke v. 29—32.

29 Καὶ ἐποίησεν δοχὴν [μεγάλην Λευεὶς αὐτῷ] ἐν τῇ οἰκίᾳ αὐτοῦ·
 καὶ ἦν ὄχλος πολλὸς τελωνῶν καὶ ἄλλων } †
 οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.
 30 καὶ [ἐγόγγυζον] οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν }
 πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
 Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε [καὶ πίνετε];
 31 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς
 Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ
 ἀλλὰ οἱ κακῶς ἔχοντες·
 32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς
 [εἰς μετάνοιαν].

^a Luke v. 11.

17. THE SONS OF THE BRIDECAMBER CANNOT FAST.

S. Matthew ix. 14, 15.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες †
Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν,

οἱ δὲ σοὶ μαθηταὶ σοὺ οὐ νηστεύουσιν ;

15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς

Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος

πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος ; †

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
καὶ τότε νηστεύουσιν.

S. Mark ii. 18—20.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. }
καὶ ἔρχονται καὶ λέγουσιν αὐτῷ }
Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων
νηστεύουσιν,

οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν ;

19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς

Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος

ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν ;

ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται
νηστεύειν.

20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

18. THE NEW CLOTH AND THE OLD GARMENT.

S. Matthew ix. 16.

16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγνάφου †
ἐπὶ ἱματίῳ παλαιῷ·

αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου,
καὶ χεῖρον σχίσμα γίνεται.

S. Mark ii. 21.

21 οὐδεὶς ἐπίβλημα ῥάκου ἀγνάφου ἐπιράπτει
ἐπὶ ἱματίον παλαιόν·

εἰ δὲ μὴ,

αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ,
καὶ χεῖρον σχίσμα γίνεται.

19. THE NEW WINE IN THE OLD WINE-SKINS.

S. Matthew ix. 17.

17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς·
εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί,
καὶ ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπολλύνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινούς,
[καὶ ἀμφοτέροι συντηροῦνται.]

S. Mark ii. 22.

22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς·
εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς,
καὶ ὁ οἶνος * ἀπολλύται καὶ οἱ ἀσκοί. †
ἀλλὰ * οἶνον νέον εἰς ἀσκούς καινούς.

20. LORD OF THE SABBATH.

S. Matthew xii. 1—4, 8.

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἐπορεύθη [ὁ Ἰησοῦς] τοῖς σάββασιν †
διὰ τῶν σπορίμων·

οἱ δὲ μαθηταὶ αὐτοῦ [ἐπείνασαν, καὶ]

ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν.

2 οἱ δὲ Φαρισαῖοι [ιδόντες] εἶπαν αὐτῷ

Ἰδοὺ [οἱ μαθηταὶ σου] ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν
σαββάτῳ.

3 ὁ δὲ εἶπεν αὐτοῖς

Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ

ὅτε ἐπείνασεν

καὶ οἱ μετ' αὐτοῦ ;

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον,

ὃ οὐκ ἔξδον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, } † (1)

εἰ μὴ τοῖς ἱερεῦσιν μόνοις ;

κ.τ.λ.

8 κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

S. Mark ii. 23—28.

23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι
διὰ τῶν σπορίμων,

καὶ οἱ μαθηταὶ αὐτοῦ

ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν * *.

24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ

Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν ; †

25 καὶ λέγει αὐτοῖς

Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ

ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν

αὐτὸς καὶ οἱ μετ' αὐτοῦ ;

26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

[ἐπὶ Ἀβιάθαρ ἀρχιερέως] *

καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,

οὐδὲ οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῖς, (1)

καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ ὁδὸν ; (2)

27 καὶ ἔλεγεν αὐτοῖς

Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο

καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

28 ὥστε κύριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. †

* LXX. 1 Sam. xxi. 6, καὶ ἔδωκεν αὐτῷ Ἀβιμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως.

17. THE SONS OF THE BRIDECAMBER CANNOT FAST.

S. Luke v. 33—35.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν
 Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν [πυκνὰ καὶ δεήσεις ποι-
 οῦνται] ὁμοίως καὶ οἱ τῶν Φαρισαίων, †
 οἱ δὲ σοὶ ἐσθίουσιν [καὶ πίνουσιν].
 34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς †
 Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος
 ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;

35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος } †
 τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.

18. THE NEW CLOTH AND THE OLD GARMENT.

S. Luke v. 36.

36 [Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι]
 Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει
 ἐπὶ ἱμάτιον παλαιόν·
 εἰ δὲ μήγε,
 καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οἱ συμφωνήσει τὸ ἐπί-
 βλημα τὸ ἀπὸ τοῦ καινοῦ.

19. THE NEW WINE IN THE OLD WINE-SKINS.

S. Luke v. 37, 38.

37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 εἰ δὲ μήγε, ῥήξει ὁ οἶνος [ὁ νέος] τοὺς ἀσκοὺς,
 καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται·
 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, κ.τ.λ.

20. LORD OF THE SABBATH.

S. Luke vi. 1—5.

1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν
 διὰ σπορίμων,
 καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ } †
 καὶ ἤσθιον τοὺς στάχυν, [ψάχοντες ταῖς χερσίν.] }
 2 τινὲς δὲ τῶν Φαρισαίων εἶπαν
 Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν;
 3 καὶ [ἀποκριθεὶς] πρὸς αὐτοὺς εἶπεν ὁ [Ἰησοῦς] †
 Οὐδὲ [τοῦτο] ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ
 ὅτε ἐπείνασεν
 αὐτὸς καὶ οἱ μετ' αὐτοῦ;
 4 ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
 καὶ τοὺς ἄρτους τῆς προθέσεως [λαβὼν] ἔφαγεν
 καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, (2)
 οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; (1)
 5 καὶ ἔλεγεν αὐτοῖς

Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

21. THE PARALYTIC HEALED ON THE SABBATH-DAY.

S. Matthew xii. 9, 10, 13, 14.

S. Mark iii. 1—6.

9 Καὶ [μεταβὰς ἐκεῖθεν] ἦλθεν εἰς τὴν συναγωγὴν [αὐτῶν].
 10 καὶ [ἰδοὺ] ἄνθρωπος χεῖρα ἔχων ξηράν.
 καὶ [ἐπηρώτησαν αὐτὸν λέγοντες]
 Εἰ [ἔξεστι] τοῖς σάββασιν θεραπεύειν;
 ἵνα κατηγορήσωσιν αὐτοῦ.
 κ.τ.λ.

13 [Τότε] λέγει τῷ ἀνθρώπῳ
 "Ἐκτείνων σου τὴν χεῖρα· †
 καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη [ὑγιὲς ὡς ἡ ἄλλη].
 14 Ἐξελθόντες δὲ οἱ Φαρισαῖοι
 συμβούλιον ἔλαβον κατ' αὐτοῦ
 ὅπως αὐτὸν ἀπολέσωσιν.

1 Καὶ εἰσῆλθεν πάλιν εἰς * συναγωγὴν,
 καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα·
 2 καὶ παρετήρουν αὐτὸν
 εἰ τοῖς σάββασιν θεραπεύσει αὐτόν,
 ἵνα κατηγορήσωσιν αὐτοῦ.

3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν
 "Ἐγειρε εἰς τὸ μέσον.

4 καὶ λέγει αὐτοῖς
 "Ἐξεστὶν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
 ψυχὴν σῶσαι ἢ ἀποκτείνειν;
 οἱ δὲ ἐσιώπων.

5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
 συνλυνπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν^a,
 λέγει τῷ ἀνθρώπῳ
 "Ἐκτείνων τὴν χεῖρά σου·

καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρφδιανῶν
 συμβούλιον ἐδίδουν κατ' αὐτοῦ
 ὅπως αὐτὸν ἀπολέσωσιν.

22. POPULARITY.

S. Matthew xii. 15, 16.

S. Mark iii. 7—12.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν [ἐκεῖθεν].

Καὶ ἠκολούθησαν αὐτῷ πολλοί^b,

καὶ ἐθεράπευσεν αὐτοὺς πάντας^c,

16 καὶ ἐπετίμησεν αὐτοῖς
 ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν
 πρὸς τὴν θάλασσαν·

καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,
 καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ Ἱεροσολύμων
 καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου
 καὶ περὶ Τύρον καὶ Σιδῶνα,

πλῆθος πολὺ, ἀκούοντες ὅσα ποιεῖ ἦλθαν πρὸς αὐτόν.

9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ
 αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν·

10 πολλοὺς γὰρ ἐθεράπευσεν,

ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας.
 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσ-
 ἐπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ^d.

12 καὶ πολλὰ ἐπετίμα αὐτοῖς
 ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.

23. THE APPOINTMENT OF THE TWELVE.

S. Matthew x. 1—4.

S. Mark iii. 13—19^a.

1 Καὶ

13 Καὶ

ἀναβαίνει εἰς τὸ ὄρος

προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ

καὶ προσκαλεῖται οὓς ἤθελεν αὐτός,
 καὶ ἀπῆλθον πρὸς αὐτόν.

14 καὶ ἐποίησεν δώδεκα,

οὓς καὶ ἀποστόλους ὠνόμασεν^e, (1)

ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν

^a Cf. Rom. xi. 7, 25; Eph. iv. 18; 2 Cor. iii. 14; John xii. 40.

^b Cf. Matt. iv. 24, 25.

^c Cf. Matt. iv. 24, viii. 16, xiv. 35.

^d Luke iv. 41.

21. THE PARALYTIC HEALED ON THE SABBATH-DAY.

S. Luke vi. 6—11.

6 [Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ]
 εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν [καὶ διδάσκειν].
 καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ [ἡ δεξιὰ] ἦν ξηρά·
 7 παρετηροῦντο δὲ αὐτὸν [οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι]
 εἰ [ἐν] τῷ σαββάτῳ θεραπεύει,
 ἵνα [εὖρωσιν] κατηγορεῖν αὐτοῦ.
 8 [αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν·]
 εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα †
 "Ἐγείρε [καὶ στήθι] εἰς τὸ μέσον·
 [καὶ ἀναστὰς ἕστη·]
 9 εἶπεν δὲ [ὁ Ἰησοῦς] πρὸς αὐτοὺς [Ἐπερωτῶ ὑμᾶς,
 εἰ] ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
 ψυχὴν σῶσαι ἢ ἀπολέσαι;

10 καὶ περιβλεψάμενος [πάντας] αὐτοὺς

εἶπεν αὐτῷ
 "Ἐκτεινον τὴν χεῖρά σου·
 ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
 11 Αὐτοὶ δὲ [ἐπλήσθησαν ἀνοίας,
 καὶ] διεάλουν πρὸς ἀλλήλους
 τί ἂν ποιήσαιεν [τῷ Ἰησοῦ]. †

22. POPULARITY.

S. Luke vi. 17—19.

17 [καὶ καταβὰς μετ' αὐτῶν ἕστη ἐπὶ τόπον πεδινῷ,] } †
 καὶ [ὄχλος πολὺς] μαθητῶν αὐτοῦ,
 καὶ πλῆθος πολὺ [τοῦ λαοῦ]. †
 ἀπὸ [πάσης] τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ

καὶ [τῆς παραλίου] Τύρου καὶ Σιδῶνος,
 οἱ ἦλθαν [ἀκούσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν].

18 καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἔθερα-
 πεύοντο· †
 [19 καὶ πᾶς ὁ ὄχλος ἐζήτουν ἀπεσθαι αὐτοῦ,
 ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.]

23. THE APPOINTMENT OF THE TWELVE.

S. Luke vi. 12—16.

12 [Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις]
 ἐξελεθεῖν αὐτὸν εἰς τὸ ὄρος [προσεύξασθαι,
 καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ].
 13 καὶ [ὅτε ἐγένετο ἡμέρα], προσεφώνησεν τοὺς μαθητὰς αὐτοῦ,

καὶ [ἐκλεξάμενος* ἀπ' αὐτῶν] δώδεκα,
 οὓς καὶ ἀποστόλους ὠνόμασεν,

* Acts i. 2, τοῖς ἀποστόλοις οὓς ἐξελέξατο. S. John vi. 70, οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην; καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν. 1 Cor. xv. 5, Χριστὸς... ὡφθη Κηφᾶ, εἶτα τοῖς δώδεκα. Rev. xxi. 14, δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. Gal. ii. 9, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες σὺλοι εἶναι δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίαν, ἵνα ἡμεῖς εἰς τὰ ἔθνη αὐτοὶ δὲ εἰς τὴν περιτομήν. Outside the number of the twelve the title 'Apostle' is given constantly to S. Paul (1 Cor. ix. 1 ff.), frequently to S. Barnabas, and once (Rom. xvi. 7) to Andronicus and Junias.

† Cf. Mark ii. 8=Matt. ix. 4=Luke v. 22.

* Cf. Acts i. 2; John vi. 70, xv. 16, 19 &c.

[ἔδωκεν αὐτοῖς] ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ

[καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν].

2 Τῶν δὲ δώδεκα ἀποστόλων^a τὰ ὀνόματά ἐστιν ταῦτα· † (1)

(1) [πρῶτος] Σίμων [ὁ λεγόμενος] Πέτρος

(4) καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ

3 (2) καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου

(3) καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

(5) Φίλιππος

(6) καὶ Βαρθολομαῖος,

(8) Θωμᾶς

(7) καὶ Μαθθαῖος [ὁ τελώνης],

(9) Ἰάκωβος ὁ τοῦ Ἀλφαίου

(10) καὶ Θαδδαῖος,

4 (11) Σίμων ὁ Καναναῖος

(12) καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

15 καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια·

καὶ ἐποίησεν τοὺς δώδεκα

16 (1) (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι) Πέτρον^b,

17 (2) καὶ Ἰάκωβον^c τὸν τοῦ Ζεβεδαίου

(3) καὶ Ἰωάννην^d τὸν ἀδελφὸν τοῦ Ἰακώβου
(καὶ ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές, ὃ ἐστὶν Υἱοὶ Βροντῆς),

18 (4) καὶ Ἀνδρέαν * * *

(5) καὶ Φίλιππον^e

(6) καὶ Βαρθολομαῖον

(7) καὶ Μαθθαῖον

(8) καὶ Θωμᾶν^f

(9) καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου

(10) καὶ Θαδδαῖον

(11) καὶ Σίμωνα τὸν Καναναῖον

19 (12) καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

24. "HE IS MAD."

S. Mark iii. 19^b—21.

Καὶ ἔρχεται εἰς οἶκον· 20 καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη.

25. "HE HATH BEELZEBUB."

S. Matthew ix. 32—34, xii. 22—26.

32 [Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.]

34 οἱ δὲ Φαρισαῖοι

ἔλεγον

Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

Doublet:

xii. 22 [Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μῆτι οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;]

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον

Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια

εἰ μὴ ἐν τῷ Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων.

25 Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν^h

εἶπεν αὐτοῖς

Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς †

ἐρημοῦται,

καὶ [πᾶσα πόλις ἢ] οἰκία μερισθεῖσα καθ' ἑαυτῆς †

οὐ σταθήσεται.

26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, (1)

ἐφ' ἑαυτὸν ἐμερίσθη·

πῶς [οὖν] σταθήσεται ἡ βασιλεία αὐτοῦ;

κ.τ.λ.

S. Mark iii. 22—26.

22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεεζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

23 καὶ * * * *h

προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς

Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; (1)

24 καὶ ἂν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,

οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·

25 καὶ ἂν οἰκία ἐφ' ἑαυτὴν μερισθῇ,

οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι·

26 καὶ εἰ ὁ Σατανᾶς ἀνέστη

ἐφ' ἑαυτὸν καὶ ἐμερίσθη,

οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.

^a 1 Cor. xii. 28, οὓς μὲν ἔθετο ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους κ.τ.λ. Acts i. 2, τοὺς ἀποστόλους...οὓς ἐξελέξατο. Acts i. 25, ...ἀποστολῆς ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

^b John i. 40—42, ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. εὗρεσκε οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶν μεθερμηνεύμενον Χριστός). ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἰ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).

^c Acts xii. 1, 2, Ἡρώδης ὁ βασιλεὺς...ἀνείλεν Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ.

^d John xx. 2, μαθητῆς ὃν ἐφίλει ὁ Ἰησοῦς. xiii. 28 &c., ὃν ἠγάπα ὁ Ἰησοῦς. xx. 8 &c., ὁ Πέτρος καὶ ὁ ἄλλος μαθητής.

Acts i. 13^b, 26^b.

14 (1) Σίμωνα δὲ καὶ ὠνόμασεν Πέτρον
 (4) καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ
 (2) καὶ Ἰάκωβον
 (3) καὶ Ἰωάννην
 (5) καὶ Φίλιππον
 (6) καὶ Βαρθολομαῖον
 15 (7) καὶ Μαθθαῖον
 (8) καὶ Θωμᾶν
 (9) καὶ Ἰάκωβον Ἀλφαίου
 (11) καὶ Σίμωνα τὸν [καλούμενον] Ζηλωτὴν
 16 (10) καὶ Ἰούδαν Ἰακώβου
 (12) καὶ Ἰούδαν Ἰσκαριώθ ὃς ἐγένετο προδότης.

13 (1) ὁ τε Πέτρος
 (3) καὶ Ἰωάννης
 (2) καὶ Ἰάκωβος
 (4) καὶ Ἀνδρέας,
 (5) Φίλιππος
 (8) καὶ Θωμᾶς,
 (6) Βαρθολομαῖος
 (7) καὶ Μαθθαῖος
 (9) Ἰάκωβος Ἀλφαίου
 (11) καὶ Σίμων ὁ ζηλωτὴς
 (10) καὶ Ἰούδας Ἰακώβου.
 26 [Μαθθίας^ε.]

25. "HE HATH BEELZEBUB."

S. Luke xi. 14, 15, 17, 18, 21, 22.

14 [Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ δαιμονίου
 ἐξελθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι.]

15 τινὲς δὲ ἐξ αὐτῶν
 εἶπαν Ἐν Βεεζεβούλ
 τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·
 κ.τ.λ.

17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα^h
 εἶπεν αὐτοῖς

Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα
 ἐρημοῦται,
 καὶ οἶκος ἐπὶ οἶκον
 πίπτει.

18 εἰ δὲ καὶ ὁ Σατανᾶς
 ἐφ' ἑαυτὸν διμερίσθῃ,
 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
 [ὅτι λέγετε ἐν Βεεζεβούλ ἐκβάλλειν με τὰ δαιμόνια.] κ.τ.λ.

^a John i. 44, ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρον.

^r John xi. 16 &c., Θωμᾶς ὁ λεγόμενος Δίδυμος.

^s Acts i. 26, ἔπεσεν ὁ κληρὸς ἐπὶ Μαθθίαν καὶ συνεκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

^h Cf. Mark ii. 8 = Matt. ix. 4 = Luke v. 22, § 14.

26. THE STRONG MAN ARMED KEEPING HIS HOUSE.

S. Matthew xii. 29.

S. Mark iii. 27.

29 ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ†
καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι,
ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρὸν †;
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
κ.τ.λ.

27 ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν
τὰ σκεύη αὐτοῦ διαρπάσαι
ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ,
καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

27. BLASPHEMY AGAINST THE HOLY SPIRIT.S. Matthew xii. 31, 32^b.

S. Mark iii. 28—30.

31 Διὰ τοῦτο λέγω ὑμῖν,
πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις†,
ἡ δὲ τοῦ πνεύματος βλασφημία †
οὐκ ἀφεθήσεται, κ.τ.λ.
32 [οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.]

28 Ἀμὴν λέγω ὑμῖν ὅτι
πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων,
τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν. }
29 ὁ δὲ ὃν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον,
οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,
ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος.
30 ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει^a.

28. "WHO IS MY MOTHER, AND WHO ARE MY BRETHREN?"

S. Matthew xii. 46—50.

S. Mark iii. 31—35.

46 [Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις
ἰδοῦ] ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ^b
ιστήκεισαν ἔξω
ζητοῦντες αὐτῷ λαλήσαι.

31 Καὶ ἔρχονται
ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ^b
καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν
καλοῦντες αὐτόν.
32 καὶ ἐκάθηντο περὶ αὐτὸν ὄχλος,
καὶ λέγουσιν αὐτῷ
Ἰδοῦ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε.

48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ
Τίς ἐστὶν ἡ μήτηρ μου, καὶ [τίνες εἰσὶν] οἱ ἀδελφοί μου;
49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν
Ἰδοῦ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
50 ὅς[τις γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου [τοῦ ἐν
οὐρανοῖς],
αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. †

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει
Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;
34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους
λέγει
Ἰδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
35 ὁ δὲ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ,
οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

29. THE PARABLE OF THE SOWER.

S. Matthew xiii. 1—9.

S. Mark iv. 1—9.

1 [Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας]
ἐκάθηντο παρὰ τὴν θάλασσαν·
2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,

1 Καὶ πάλιν
ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.
καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος,

ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν ἰσθίκει.
3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς †
λέγων
Ἰδοῦ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.
4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπесεν παρὰ τὴν ὁδόν,
καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.
5 ἄλλα δὲ ἔπесεν ἐπὶ τὰ πετρώδη
ὅπου οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς,
6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη^c †
καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ,
καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.
2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά,
καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ 3 Ἀκούετε.
ἰδοῦ ἐξῆλθεν ὁ σπείρων* σπείρειν.
4 καὶ ἐγένετο ἐν τῷ σπείρειν* ὃ μὲν ἔπесεν παρὰ τὴν ὁδόν,
καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.
5 καὶ ἄλλο ἔπесεν ἐπὶ τὸ πετρώδες
καὶ ὅπου οὐκ εἶχεν γῆν πολλήν,
καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·
6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη^c
καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

^a Cf. Luke xi. 18^b.^b Acts i. 14, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. 1 Cor. ix. 5, οἱ ἀδελφοὶ τοῦ κυρίου. Gal. i. 19, Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

26. THE STRONG MAN ARMED KEEPING HIS HOUSE.

S. Luke xi. 21, 22.

[²¹ ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν,
ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· ²² ἐπὰν δὲ ἰσχυρότερος
αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ'
ᾧ ἐπεποιθεῖ, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.]

27. BLASPHEMY AGAINST THE HOLY SPIRIT.S. Luke xii. 10^b.

[.....τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι
οὐκ ἀφεθήσεται.]

28. "WHO IS MY MOTHER, AND WHO ARE MY BRETHREN?"

S. Luke viii. 19—21.

¹⁹ Παρεγένετο δὲ πρὸς αὐτὸν
ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ^b,
[καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ]

διὰ τὸν] ὄχλον.

²⁰ ἀπηγγέλη δὲ αὐτῷ^b

Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν
θέλοντές σε.

²¹ ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς

Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν
οἱ τὸν λόγον τοῦ θεοῦ [ἀκούοντες καὶ] ποιοῦντες.

29. THE PARABLE OF THE SOWER.

S. Luke viii. 4—8.

⁴ Συνιόντος δὲ ὄχλου πολλοῦ }
[καὶ τῶν κατὰ πόλιν ἐπιπορευομένων] πρὸς αὐτόν]

εἶπεν διὰ παραβολῆς

⁵ Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι [τὸν σπόρον αὐτοῦ].
καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν,
[καὶ κατεπατήθη] καὶ τὰ πετεινὰ [τοῦ οὐρανοῦ] κατέφαγεν αὐτό.
⁶ καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν,

καὶ [φυεῖν]

ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱμάδα^d.^c James i. 11, ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον.^d See however Luke viii. 13.

7 ἄλλα δὲ ἔπρυσεν ἐπὶ τὰς ἀκάνθας,
καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.

8 ἄλλα δὲ ἔπρυσεν ἐπὶ τὴν γῆν τὴν καλὴν
καὶ ἐδίδου καρπὸν,
ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα ὁ δὲ τριάκοντα. †
9 Ὁ ἔχων ὦτα * ἀκούετω.

7 καὶ ἄλλο ἔπρυσεν εἰς τὰς ἀκάνθας,
καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό,
καὶ καρπὸν οὐκ ἔδωκεν.

8 καὶ ἄλλα ἔπρυσεν εἰς τὴν γῆν τὴν καλὴν,
καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα,
καὶ ἔφερεν εἰς τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.
9 Καὶ ἔλεγεν Ὁς ἔχει ὦτα ἀκούειν ἀκούετω*.

30. THE INTERPRETATION OF THE PARABLE OF THE SOWER.

S. Matthew xiii. 10, 11, 13, 15^b, 18—23.

10 Καὶ [προσελθόντες]
οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς ;
11 ὁ δὲ [ἀποκριθεὶς] εἶπεν ὅτι
Ἵμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,
ἐκείνοις δὲ οὐ δέδοται.
κ.τ.λ.
13 [διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ,
ὅτι βλέποντες οὐ βλέπουσιν
καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίσουσιν·
15μή ποτε....
ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς^b.
18 [Ἵμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειραντος.
19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος],

ἐρχεται ὁ πονηρὸς^c
καὶ ἄρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ·
οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. (1)
20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς,
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς } †
λαμβάνων αὐτόν·
21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
ἀλλὰ πρόσκαιρός ἐστιν,
γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
εὐθὺς σκανδαλίζεται.
22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς,
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων
καὶ ἡ μέριμνα τοῦ αἵωνος καὶ ἡ ἀπάτη τοῦ πλούτου
συνπνίγει τὸν λόγον,
καὶ ἄκαρπος γίνεται.
23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν †
ὁ τὸν λόγον ἀκούων †
καὶ συνιείς,
ὅς δὴ καρποφορεῖ [καὶ ποιεῖ] ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα ὁ δὲ
τριάκοντα. †

S. Mark iv. 10—20.

10 Καὶ ὅτε ἐγένετο κατὰ μόνas,
ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολὰς.
11 καὶ ἔλεγεν αὐτοῖς
Ἵμῖν τὸ μυστήριον δέδοται* τῆς βασιλείας τοῦ θεοῦ†
ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,
12 ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν,
καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνίσωσιν,
μή ποτε
ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς^b.
13 καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην,
καὶ πῶς πάσας τὰς παραβολὰς γινώσκεισθε ;
14 Ὁ σπείρων τὸν λόγον σπείρει.
15 οὗτοί δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, (1)
καὶ ὅταν ἀκούσωσιν εὐθὺς ἐρχεται ὁ Σατανᾶς
καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.
16 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, }
οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμ- }
βάνουσιν αὐτόν,
17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς
ἀλλὰ πρόσκαιροί εἰσιν,
εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον
εὐθὺς σκανδαλίζονται.
18 καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι·
οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες,
19 καὶ αἱ μέριμναι τοῦ αἵωνος καὶ ἡ ἀπάτη τοῦ πλούτου
καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι
εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον,
καὶ ἄκαρπος γίνεται.
20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, †
οἵτινες ἀκούουσιν τὸν λόγον
καὶ παραδέχονται
καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν
ἑκατόν.

^a This refrain occurs in Matt. xi. 15, xiii. 9, 43, Mark iv. 9, 23, Luke viii. 8, xiv. 35. S. Matthew's shorter recension of the refrain may be compared with Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, ὁ ἔχων οὗς ἀκουσάτω, and Rev. xiii. 9, εἰ τις ἔχει οὗς, ἀκουσάτω.

^b LXX. Is. vi. 9, ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε....μήποτε....ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς.

7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν,
καὶ [συνφνεῖσαι] αἱ ἀκανθαὶ ἀπέπνιξαν αὐτά.

8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν,
καὶ [φνέν] ἐποίησεν καρπὸν
ἐκατονταπλασίονα.
Ταῦτα λέγων ἐφώνει ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.

30. THE INTERPRETATION OF THE PARABLE OF THE SOWER.

S. Luke viii. 9—15.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παρα-
10 ὁ δὲ εἶπεν βολή.
Ἵμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ,
τοῖς δὲ λοιποῖς ἐν παραβολαῖς,

ἵνα βλέποντες μὴ βλέπωσιν
καὶ ἀκούοντες μὴ συνίωσιν^b.

11 [ἔστιν δὲ αὕτη ἡ παραβολή.]

Ὁ σπόρος ἐστὶν ὁ λόγος [τοῦ θεοῦ].
12 οἱ δὲ παρὰ τὴν ὁδὸν
εἰσιν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος
καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν,
[ἵνα μὴ πιστεύσαντες σωθῶσιν^d.]
13 οἱ δὲ ἐπὶ τῆς πέτρας
οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, †

καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, †
οἱ πρὸς καιρὸν πιστεύουσιν
καὶ ἐν καιρῷ πειρασμοῦ
ἀφίστανται.

14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν,
οὗτοί εἰσιν οἱ ἀκούσαντες,
καὶ ὑπὸ μεριμνῶν καὶ πλούτου
καὶ ἡδονῶν τοῦ βίου
πορευόμενοι συνπνίγονται
καὶ οὐ τελεσφοροῦσιν.

15 τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν
οἵτινες [ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ] ἀκούσαντες τὸν λόγον
κατέχουσιν
καὶ καρποφοροῦσιν [ἐν ὑπομονῇ^e].

^c Matt. v. 37, vi. 13, xiii. 38; Eph. vi. 16; 1 John ii. 13, 14, iii. 12, v. 18, 19.

^d Cf. S. Paul's Epistles frequently.

^e Luke xxi. 19. Not elsewhere in the Gospels, but frequent in the Epistles and in the Apocalypse.

31. THE LAMP TO THE LAMPSTAND.

S. Matthew v. 15, x. 26.

15 οὐδὲ καίουσιν λύχνον
καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον †
ἀλλ' ἐπὶ τὴν λυχνίαν,
[καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.]

x. 26 [μὴ οὖν φοβηθῆτε αὐτούς·]
οὐδὲν γὰρ ἐστὶν κεκαλυμμένον δ' οὐκ ἀποκαλυφθήσεται,
καὶ κρυπτὸν
δ' οὐ γνωσθήσεται.

S. Mark iv. 21—23.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι
Μήτι ἔρχεται ὁ λύχνος
ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην,
οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

22 οὐ γὰρ ἔστιν κρυπτὸν εἰ μὴ ἵνα φανερωθῇ,
οὐδὲ ἐγένετο ἀπόκρυφον
ἀλλ' ἵνα * * * ἔλθῃ εἰς φανερόν.

23 Εἰ τις ἔχει ὅσα ἀκούειν ἀκουέτω^a.**32. "WITH WHAT MEASURE YE METE IT SHALL BE MEASURED TO YOU AGAIN."**S. Matthew vii. 2^b, xiii. 12, xxv. 29.

S. Mark iv. 24, 25.

2 ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

xiii. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ [καὶ περισσευθήσεται].
ὅστις δὲ οὐκ ἔχει, καὶ δ' ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
Doublet:
xxv. 29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται [καὶ περισσευθήσεται].
τοῦ δὲ μὴ ἔχοντος καὶ δ' ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

24 [Καὶ ἔλεγεν αὐτοῖς]

Βλέπετε τί ἀκούετε.

ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν
καὶ προστεθήσεται ὑμῖν.

25 ὃς γὰρ ἔχει, δοθήσεται αὐτῷ
καὶ ὃς οὐκ ἔχει, καὶ δ' ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

33. THE PARABLE OF THE SEED GROWING SECRETLY.

S. Matthew.

S. Mark iv. 26—29.

26 [Καὶ ἔλεγεν]

Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλη τὸν
σπόρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγείρῃται νύκτα καὶ
ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς οὐκ οἶδεν
αὐτός. 28 αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν
στάχυν, εἶτεν πλήρη σίτον ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδοί
ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν
ὁ θερισμός^b.

Some critics consider Matt. xiii. 24—30 to be parallel
to this.

34. THE PARABLE OF THE GRAIN OF MUSTARD SEED.

S. Matthew xiii. 31, 32.

S. Mark iv. 30—32.

31 [Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς] λέγων
Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

κόκκῳ σινάπεως,
ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ.
32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων,
ὅταν δὲ αὐξηθῇ
μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον,

ὥστε ελθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ }
καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. }

30 Καὶ ἔλεγεν
Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ,
ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;

31 ὡς κόκκῳ σινάπεως,
ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,
32 καὶ ὅταν σπαρῇ, ἀναβαίνει
καὶ γίνεται * μείζον πάντων τῶν λαχάνων
καὶ ποιεῖ κλάδους μεγάλους,
ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ }
τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν^c. }

^a This refrain occurs Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35. See Matt. xiii. 9, note § 29.

^b LXX., Joel iii. (iv.) 13, ἐξαποστελλάτε δρέπανα ὅτι παρέστηκεν τρυγητός.

31. THE LAMP TO THE LAMPSTAND.

S. Luke viii. 16, 17, xi. 33, xii. 2.

16 Οὐδεὶς δὲ λύχνον ἄψας
 καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν,
 ἀλλ' ἐπὶ λυχνίας τίθησιν,
 [ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.]
 Doublet: xi. 33 Οὐδεὶς λύχνον ἄψας
 εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον †
 ἀλλ' ἐπὶ τὴν λυχνίαν,
 [ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.]
 viii. 17 οὐ γὰρ ἔστιν κρυπτὸν δ' οὐ φανερόν γενήσεται,
 οὐδὲ ἀπόκρυφον
 δ' οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ.
 Doublet: xii. 2,
 Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν δ' οὐκ ἀποκαλυφθήσεται,
 καὶ κρυπτὸν
 δ' οὐ γνωσθήσεται.

32. "WITH WHAT MEASURE YE METE IT SHALL BE MEASURED TO YOU AGAIN."

S. Luke viii. 18, vi. 38^b, xix. 26^b.

18 Βλέπετε οὖν πῶς ἀκούετε·
 vi. 38 φ' γὰρ μέτρη' μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.
 viii. 18 ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ,
 καὶ ὃς ἂν μὴ ἔχῃ, καὶ δ' [δοκεῖ] ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.
 Doublet:
 xix. 26 παντὶ τῷ ἔχοντι δοθήσεται,
 ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ δ' ἔχει ἀρθήσεται.

34. THE PARABLE OF THE GRAIN OF MUSTARD SEED.

S. Luke xiii. 18, 19.

18 Ἐλεγεν οὖν
 Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ,
 καὶ τίνι ὁμοιώσω αὐτήν;
 19 [ὁμοία ἐστὶν] κόκκῳ σινάπεως,
 ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ,

καὶ ἡὔξησεν
 καὶ ἐγένετο εἰς δένδρον,

καὶ τὰ πετεινὰ τοῦ οὐρανοῦ }
 κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

° LXX., Dan. iv. 21, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὰ νοσσεύοντα ἐν αὐτῷ. Theod. ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνωσεν
 τὰ ὄρνεα τοῦ οὐρανοῦ.

35. "NOTHING WITHOUT A PARABLE."

S. Matthew xiii. 34.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς [τοῖς ὄχλοις],
καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς.

S. Mark iv. 33, 34.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον,
καθὼς ἠδύναντο ἀκούειν·
34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς,
κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.

36. THE STILLING OF THE STORM.

S. Matthew viii. 18, 23—27.

18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν] ἐκέλευσεν

ἀπελθεῖν εἰς τὸ πέραν. κ.τ.λ.

23 Καὶ

[ἐμβάντι αὐτῷ εἰς πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.]

24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ,
ὥστε τὸ πλοῖον καλύπτεσθαι
ὑπὸ τῶν κυμάτων·
αὐτὸς δὲ
ἐκάθευδεν.

25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες
Κύριε, [σῶσον,] ἀπολλύμεθα.

26 καὶ λέγει αὐτοῖς
Τί δειλοὶ ἐστε, ὀλιγόπιστοι; } (3)

τότε ἐγερεῖς ἐπετίμησεν τοῖς ἀνέμοις
καὶ τῇ θαλάσῃ,
καὶ ἐγένετο γαλήνη μεγάλη. } (2)

27 Οἱ δὲ ἄνθρωποι
ἐθαύμασαν λέγοντες
Ποταπὸς ἐστὶν οὗτος·
ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα
αὐτῷ ὑπακούουσιν·

S. Mark iv. 35—41.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁψίας γενομένης

Διέλθωμεν εἰς τὸ πέραν.

36 καὶ ἀφέντες τὸν ὄχλον

παραλαμβάνουσιν αὐτὸν ὡς ἦν τῷ πλοίῳ,
καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.

37 καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, * * *

καὶ τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον,
ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.

38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ

ἐπὶ τὸ προσκεφάλαιον καθεύδων· (1)

καὶ * ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ

Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

39 καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ

καὶ εἶπεν τῇ θαλάσῃ Σιώπα, πεφίμωσο.

καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. } (2)

40 καὶ εἶπεν αὐτοῖς

Τί δειλοὶ ἐστε; οὐπω ἔχετε πίστιν; } (3)

41 καὶ ἐφοβήθησαν φόβον μέγαν,

καὶ * ἔλεγον πρὸς ἀλλήλους

Τίς ἄρα οὗτός ἐστιν

ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα

ὑπακούει αὐτῷ;

37. THE GERASENE DEMONIAK.

S. Matthew viii. 28—34.

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν
εἰς τὴν χώραν τῶν Γαδαρηνῶν

ὑπήντησαν αὐτῷ

[860^a] δαιμονιζόμενοι ἐκ τῶν μνημείων [ἐξερχόμενοι,] } +

χαλεποὶ λίαν [ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
ἐκείνης].

S. Mark v. 1—20.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης
εἰς τὴν χώραν τῶν Γερασηνῶν.

2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου

εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων }

ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, }

3 δὲ τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν,
καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δεῖναι, διὰ
τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσει δεδέσθαι καὶ διε-
σπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντε-
τρίφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· 5 καὶ διὰ
παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς
ὄρεσιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις. } (1)

^a Cf. Matt. xx. 30.^b ἀνάγεσθαι is used in this sense thirteen times in the Acts.

36. THE STILLING OF THE STORM.

S. Luke viii. 22—25.

22 [Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον
καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς]

Διέλθωμεν εἰς τὸ πέραν [τῆς λίμνης],

καὶ

ἀνήχθησαν^b.

23 [πλεόντων δὲ αὐτῶν ἀφύπνωσεν.] (1)

καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην,

καὶ

συνεπληροῦντο [καὶ ἐκινδύνευον].

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες

Ἐπιστάτα^c [ἐπιστάτα], ἀπολλύμεθα·

ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ

καὶ τῷ κλύδωνι τοῦ ὕδατος,

καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

25 εἶπεν δὲ αὐτοῖς

Ποῦ ἡ πίστις ὑμῶν;

φοβηθέντες δὲ

ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους

Τίς ἄρα οὗτός ἐστιν

ὅτι καὶ τοῖς ἀνέμοις [ἐπιτάσσει]^d καὶ τῷ ὕδατι,

καὶ ὑπακούουσιν αὐτῷ;

37. THE GERASENE DEMONIAK.

S. Luke viii. 26—39.

26 Καὶ κατέπλευσαν

εἰς τὴν χώραν τῶν Γερασηνῶν,

[ἥτις ἐστὶν ἀντίπερα τῆς Γαλιλαίας.]

27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν

ὑπήντησεν

ἄνθρωπος [ἐκ τῆς πόλεως] ἔχων δαιμόνια·

[καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον^e,]

καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.

28 ἰδὼν δὲ τὸν Ἰησοῦν

ἀνακράξας προσέπεσεν αὐτῷ

καὶ φωνῇ μεγάλῃ εἶπεν

Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;

δέομαί σου, μὴ με βασανίσῃς·

29 παρήγγελλεν γὰρ

τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου.

} † (2)

^c ἐπιστάτης is used six times by S. Luke, but not by the others.

^d Cf. Mark i. 27, vi. 27, 39, ix. 25; Luke iv. 36, viii. 31, xiv. 22.

^e Cf. Mark v. 15.

- 29 καὶ
 [ἰδοὺ] ἔκραξαν λέγοντες
 Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
 ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;
- 30 Ἦν δὲ [μακρὰν ἀπ' αὐτῶν] ἀγέλη χοίρων πολλῶν βοσκομένη.
 31 οἱ δὲ [δαίμονες] παρεκάλουν αὐτὸν λέγοντες
 [Ἐὶ ἐκβάλλεις ἡμᾶς,]
 ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.
 32 καὶ εἶπεν αὐτοῖς Ὑπάγετε.
 οἱ δὲ ἐξελθόντες
 ἀπῆλθον εἰς τοὺς χοίρους·
 καὶ [ἰδοὺ] ὥρμησεν [πᾶσα] ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
 εἰς τὴν θάλασσαν,
 καὶ ἀπέθανον ἐν τοῖς ὕδασιν.
 33 Οἱ δὲ βόσκοντες ἔφυγον,
 καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν [πάντα
 καὶ τὰ τῶν δαιμονιζομένων].
 34 καὶ [ἰδοὺ πᾶσα ἡ πόλις] ἐξῆλθεν
 εἰς ὑπάντησιν τῷ Ἰησοῦ,
- καὶ [ιδόντες] αὐτὸν παρεκάλεισαν
 ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
- 6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν
 ἔδραμεν καὶ προσεκύνησεν αὐτόν,
 7 καὶ κράζας φωνῇ μεγάλῃ λέγει
 Ἰησοῦ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου;
 ὁρκίζω σε τὸν θεόν, μὴ με βασανίσῃς.
 8 ἔλεγεν γὰρ αὐτῷ
 Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.
 9 καὶ ἐπηρώτα αὐτόν Τί ὀνομά σοι;
 καὶ λέγει αὐτῷ
 Λεγιὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν·
 10 καὶ παρεκάλει αὐτόν πολλὰ
 ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλῃ βοσκομένη·
 12 καὶ παρεκάλεισαν αὐτόν λέγοντες
 Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.
 13 καὶ ἐπέτρεψεν αὐτοῖς.
 καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
 εἰσῆλθον εἰς τοὺς χοίρους,
 καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ
 εἰς τὴν θάλασσαν, ὡς δισχίλιοι,
 καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.
 14 Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον
 καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς·
 καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός.
 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν,
 καὶ θεωροῦσιν τὸν δαιμονιζόμενον
 καθήμενον ἱματισμένον καὶ σωφρονούντα.
 τὸν ἐσχηκότα τὸν λεγιῶνα,
 καὶ ἐφοβήθησαν.
 16 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες
 πῶς ἐγένετο τῷ δαιμονιζομένῳ
 καὶ περὶ τῶν χοίρων.
 17 καὶ ἤρξαντο παρακαλεῖν αὐτόν
 ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.
 18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον
 παρεκάλει αὐτόν ὁ δαιμονισθεὶς
 ἵνα μετ' αὐτοῦ ᾗ.
 19 καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ
 Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς,
 καὶ ἀπάγγειλον αὐτοῖς
 ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε.
 20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει^a
 ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς,
 [καὶ πάντες ἐθαύμαζον.]

38. THE RAISING OF JAIRUS'S DAUGHTER AND THE HEALING OF THE WOMAN WITH THE ISSUE OF BLOOD.

S. Matthew ix. 18—26.

18 [Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς]

ἰδοὺ ἄρχων εἰς προσελθὼν †

προσεκύνει αὐτῷ
 λέγων ὅτι

^a Decapolis is mentioned Matt. iv. 25, Mark v. 20, vii. 31, but not elsewhere.

S. Mark v. 21—43.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ
 πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν
 θάλασσαν.

22 Καὶ * ἔρχεται εἰς τῶν ἀρχισυναγῶγων, }
 ὀνόματι Ἰάειρος,

καὶ ἰδὼν αὐτόν πίπτει πρὸς τοὺς πόδας αὐτοῦ
 23 καὶ παρακαλεῖ αὐτόν πολλὰ λέγων ὅτι

πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτῶν, καὶ ἐδεσμεύετο }
 ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ διαρῆσσαν τὰ } (1)
 δεσμά ἡλαύνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς τί σοὶ ὄνομά ἐστιν;
 ὁ δὲ εἶπεν

Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.

31 καὶ παρεκάλουν αὐτόν

ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. †

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· †
 καὶ παρεκάλεσαν αὐτόν

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν·
 καὶ ἐπέτρεψεν αὐτοῖς.

33 ἐξελθόντα δὲ τὰ δαιμόνια [ἀπὸ τοῦ ἀνθρώπου]

εἰσῆλθον εἰς τοὺς χοίρους,

καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ

εἰς τὴν λίμνην

καὶ ἀπεπνίγη.

34 [Ἰδόντες] δὲ οἱ βόσκοντες [τὸ γεγονός] ἔφυγον
 καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός

καὶ ἦλθαν πρὸς τὸν Ἰησοῦν,

καὶ εὗραν καθήμενον τὸν ἀνθρώπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
 ἱματισμένον καὶ σωφρονοῦντα [παρὰ τοὺς πόδας τοῦ Ἰησοῦ^b],

καὶ ἐφοβήθησαν.

36 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες
 πῶς ἐσώθη ὁ δαιμονισθείς.

37 καὶ ἠρώτησεν αὐτόν [ἅπαν τὸ πλῆθος
 τῆς περιχώρου τῶν Γερασσηνῶν] ἀπελθεῖν ἀπ' αὐτῶν,
 [ὅτι φόβῳ μεγάλῳ συνείχοντο^c]

αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. †

38 εἶδετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια
 εἶναι σὺν αὐτῷ· †

ἀπέλυσεν δὲ αὐτόν λέγων

39 Ὑπόστρεφε εἰς τὸν οἶκόν σου,

καὶ διηγοῦ

ὅσα σοὶ ἐποίησεν ὁ θεός. †

καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων

ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

38. THE RAISING OF JAIRUS'S DAUGHTER AND THE HEALING OF THE WOMAN WITH THE ISSUE OF BLOOD.

S. Luke viii. 40—56.

40 [Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτόν ὁ
 ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.]

41 Καὶ ἰδοὺ ἦλθεν ἀνὴρ

ὃ ὄνομα Ἰάειρος,

καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,†

καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ

παρεκάλει αὐτόν εἰσελθεῖν [εἰς τὸν οἶκον αὐτοῦ],

^b Cf. Matt. xv. 30; Mark v. 22, vii. 25; Luke viii. 41.

^c Cf. Luke v. 26, vii. 16; Mark iv. 41.

Ἡ θυγάτηρ μου
ἔρχετο ἐτελεύτησεν·
ἀλλὰ ἐλθὼν ἐπίθετο τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.
19 καὶ [ἐγερθεὶς ὁ Ἰησοῦς] ἠκολούθει αὐτῷ
[καὶ οἱ μαθηταὶ αὐτοῦ].
20 Καὶ [ἰδοὺ] γυνὴ αἰμορροοῦσα δώδεκα ἔτη

προσελθοῦσα ὀπισθεν
ἤψατο τοῦ κρασπέδου^c τοῦ ἱματίου αὐτοῦ·
21 ἔλεγεν γὰρ [ἐν ἑαυτῇ]
Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

22 ὁ δὲ Ἰησοῦς
στραφεὶς

καὶ ἰδὼν αὐτήν

εἶπεν
[Θάρσει^d] θύγατερ· ἡ πίστις σου σέσωκέν σε.
[καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης^f.]

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος καὶ ἰδὼν
τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον
ἔλεγεν 24 Ἀναχωρεῖτε,
οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει·
καὶ κατεγέλων αὐτοῦ.
25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,

εἰσελθὼν
ἐκράτησεν τῆς χειρὸς αὐτῆς,

καὶ ἠγέρθη τὸ κοράσιον.

26 [Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.]

^a Cf. Luke vii. 12, ix. 38.^b Mark v. 42.^c Matt. xiv. 36, xxiii. 5; Mark vi. 56.

Τὸ θυγάτριόν μου
ἐσχάτως ἔχει,
ἵνα ἐλθὼν ἐπιθῇ τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.
24 καὶ ἀπῆλθεν μετ' αὐτοῦ.
Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέβλεπον αὐτόν.
25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη
26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα
τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς
τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ,
ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν
ἤψατο * * τοῦ ἱματίου αὐτοῦ·
28 ἔλεγεν γὰρ ὅτι
Ἐὰν ἄψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι.
29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς,
καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάλιστα.
30 καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν
ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου ἤψατο
τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν
ὄχλον συνθλίβοντά σε, καὶ λέγεις Τίς μου ἤψατο; 32 καὶ
περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ γυνὴ φοβη-
θεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσ-
έπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.
34 ὁ δὲ εἶπεν αὐτῇ
Θυγάτηρ, ἡ πίστις σου σέσωκέν σε·
ὑπάγε εἰς εἰρήνην,
καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάλιστα σου.
35 Ἐτι αὐτοῦ λαλοῦντος
ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι
Ἡ θυγάτηρ σου ἀπέθανεν·
τί ἔτι σκύλλεις τὸν διδάσκαλον;
36 ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον
λέγει τῷ ἀρχισυναγώγῳ
Μὴ φοβοῦ, μόνον πίστευε.
37 καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθεῖσαι
εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην^e
τὸν ἀδελφὸν Ἰακώβου.
38 καὶ ἔρχονται εἰς τὸν οἶκον (1) τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλὰ,
39 καὶ εἰσελθὼν λέγει αὐτοῖς Τί θορυβεῖσθε καὶ κλαίετε;
τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.
40 καὶ κατεγέλων αὐτοῦ.
αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ
παιδίου καὶ τὴν μητέρα (2) καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπο-
ρεύεται ὅπου ἦν τὸ παιδίον·
41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ
Ταλειθά κούμ, ὃ ἔστιν μεθερμηνεύμενον
Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει,
ἦν γὰρ ἑτῶν δώδεκα. (3)
καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ. } (4)
43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῷ τοῦτο, }
καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν. (5)

42 ὅτι θυγάτηρ [μονογενής^a] ἦν αὐτῷ ὡς ἐτῶν δώδεκα^b (3)
καὶ αὐτὴ ἀπέθνησκειν.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν
οἱ ὄχλοι συνέπνιγον αὐτόν.
43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα,

ἥτις οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι,

44 προσελθοῦσα ὀπισθεν
ἤψατο τοῦ κρασπέδου^c τοῦ ἱματίου αὐτοῦ,

καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45 καὶ εἶπεν ὁ Ἰησοῦς Τίς ὁ ἀψάμενός μου; [ἀρνούμενων δὲ
πάντων] εἶπεν [ὁ Πέτρος Ἐπιστάτα,] οἱ ὄχλοι συνέχουσιν
σε καὶ ἀποθλίβουσιν. 46 [ὁ δὲ Ἰησοῦς εἶπεν Ἦψατό μου τις,]
ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 [ἰδοῦσα]
δὲ ἡ γυνὴ [ὅτι οὐκ ἔλαθεν] τρέμουσα ἦλθεν καὶ προσπεσοῦσα
αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν [ἐνώπιον παντὸς
τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα].

48 ὁ δὲ εἶπεν αὐτῇ
Θυγάτηρ, ἡ πίστις σου σέσωκέν σε·
πορεύου εἰς εἰρήνην.

49 Ἐπὶ αὐτοῦ λαλοῦντος
ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι
Τέθνηκεν ἡ θυγάτηρ σου, †
μηκέτι σκύλλε τὸν διδάσκαλον.

50 ὁ δὲ Ἰησοῦς ἀκούσας
ἀπεκρίθη αὐτῷ
Μὴ φοβοῦ, μόνον πίστευσον, [καὶ σωθήσεται.]
51 ἔλθων δὲ εἰς τὴν οἰκίαν (1) οὐκ ἀφήκεν εἰσελθεῖν τινὰ σὺν
εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον † αὐτῷ

καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. (2)

52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.

ὁ δὲ εἶπεν Μὴ κλαίετε,
οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.
53 καὶ κατεγέλων αὐτοῦ, [εἰδότες ὅτι ἀπέθανεν.]
54 αὐτὸς δὲ

κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων

Ἦ παῖς, ἔγειρε.
55 [καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς,] καὶ ἀνέστη παραχρῆμα,

καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. (5)
56 καὶ ἐξέστησαν [οἱ γονεῖς αὐτῆς]· } (4)
ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

^a Matt. ix. 2, 22, xiv. 27; Mark vi. 50, x. 49.

^b This refrain is repeated Mark x. 52; Luke vii. 50, xviii. 19, xviii. 42.

^c Cf. Matt. xv. 28, xviii. 18, but see Mark v. 29.

^d Cf. Mark ix. 2, xiv. 13.

39. A VISIT TO NAZARETH.

S. Matthew xiii. 53—58.

53 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας,]
μετῆρεν ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ

ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,
ὥστε ἐκπλήσσεσθαι αὐτοὺς
καὶ λέγειν

Πόθεν τούτῳ ἡ σοφία αὕτη
καὶ αἱ δυνάμεις;

55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;
οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ
καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος καὶ Ἰωσήφ
καὶ Σίμων καὶ Ἰούδας; †

56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ [πᾶσαι] πρὸς ἡμᾶς εἰσὶν; †
πόθεν οὖν τούτῳ ταῦτα πάντα;

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
Οὐκ ἔστιν προφήτης ἄτιμος
εἰ μὴ ἐν τῇ πατρίδι
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς

* * διὰ τὴν ἀπιστίαν αὐτῶν.

S. Mark vi. 1—6^a.

1 Καὶ

ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ,
καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

2 Καὶ γενομένου σαββάτου

ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ·
καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο

λέγοντες

Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ,
καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;

3 οὐχ οὗτός ἐστιν ὁ τέκτων,

ὁ υἱὸς τῆς Μαρίας

καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος

καὶ Ἰούδα καὶ Σίμωνος;

καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;

καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι

Οὐκ ἔστιν προφήτης ἄτιμος

εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ

καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

5 Καὶ οὐκ ἔδυνάτο ἐκεῖ ποιῆσαι οὐδεμίαν δυνάμιν,
εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν·
6 καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν.

40. THE MISSION OF THE TWELVE.

S. Matthew ix. 35, iv. 23, x. 1.

35 Καὶ περιῆγεν [ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ] τὰς κώμας,
διδάσκων [ἐν ταῖς συναγωγαῖς αὐτῶν
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν^b].

Doublet:

iv. 23 καὶ περιῆγεν [ἐν ὅλῃ τῇ Γαλιλαίᾳ]

διδάσκων [ἐν ταῖς συναγωγαῖς αὐτῶν

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας

καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν^b].

x. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα [μαθητὰς αὐτοῦ]

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων
[ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
μαλακίαν^b.]

^a Matt. x. 5; Luke x. 1.

S. Mark vi. 6^b, 7.

6 Καὶ περιῆγεν τὰς κώμας κύκλῳ
διδάσκων.

7 Καὶ προσκαλεῖται τοὺς δώδεκα,

καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο^a,

καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων

^b This refrain is thrice repeated here.

39. A VISIT TO NAZARETH.

S. Luke iv. 16, 22, 24.

S. John iv. 44.

16 Καὶ
 ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος,
 καὶ εἰσῆλθεν [κατὰ τὸ εἰωθὸς αὐτοῦ] ἐν τῇ ἡμέρᾳ τῶν σαββάτων
 εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. κ.τ.λ.
 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον κ.τ.λ.
 καὶ ἔλεγον

Οὐχὶ
 υἱὸς ἐστὶν Ἰωσήφ οὗτος;
 κ.τ.λ.
 24 εἶπεν δέ

[Ἀμὴν λέγω ὑμῖν ὅτι] οὐδεὶς προφήτης δεκτός ἐστιν
 ἐν τῇ πατρίδι αὐτοῦ.

44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ
 πατρίδι τιμὴν οὐκ ἔχει.

40. THE MISSION OF THE TWELVE.

S. Luke ix. 1, 2.

1 συναλεσάμενος δὲ τοὺς δώδεκα (1)
 ἔδωκεν αὐτοῖς [δύναμιν^c καὶ] ἐξουσίαν ἐπὶ πάντα τὰ δαι-
 μόνια (3)
 καὶ νόσους θεραπεύειν^d,
 2 καὶ ἀπέστειλεν αὐτοὺς (2)
 κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ^d [καὶ ἰᾶσθαι].

^c Luke iv. 36.^d Matt. ix. 35.

41. THE CHARGE TO THE TWELVE.

S. Matthew x. 5^a, 9, 10^a, 11, 14.5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς^a

παραγγείλας αὐτοῖς λέγων

κ.τ.λ.

9 Μὴ κτήσησθε [χρυσὸν] μὴδὲ [ἄργυρον] (1)

μὴδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, (5) †

10 μὴ πήραν εἰς ὁδὸν (4) †

μὴδὲ δύο χιτῶνας (7)

μὴδὲ ὑποδήματα (6)

μὴδὲ ῥάβδον (2)

11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, [ἐξετάσατε
τίς ἐν αὐτῇ ἄξιος ἐστίν·] κακεῖ μέναιτε ἕως ἂν ἐξέλθῃτε.

κ.τ.λ.

14 καὶ ὅς ἂν μὴ δέξῃται ὑμᾶς

μὴδὲ ἀκούσῃ [τοὺς λόγους] ὑμῶν,

ἐξερχόμενοι [ἔξω τῆς οἰκίας ἢ] τῆς πόλεως ἐκείνης

ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

S. Mark vi. 8—13.

8 καὶ παρήγγειλεν αὐτοῖς

ἵνα μὴδὲν αἴρωσιν εἰς ὁδὸν (1)

εἰ μὴ ῥάβδον μόνον, (2)

μὴ ἄρτον, (3)

μὴ πήραν, (4)

μὴ εἰς τὴν ζώνην χαλκόν, (5)

9 ἀλλὰ ὑποδεξιμένους σανδάλια, (6)

καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. (7)

10 καὶ ἔλεγεν αὐτοῖς

"Ὅπου ἂν εἰσέλθῃτε εἰς οἰκίαν,
ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.

11 καὶ ὅς ἂν τόπος μὴ δέξῃται ὑμᾶς

μὴδὲ ἀκούσῃ ὑμῶν,

ἐκπορευόμενοι ἐκεῖθεν

ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν

εἰς μαρτύριον αὐτοῖς.

12 Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοώσιν, 13 καὶ δαιμόνια
πολλὰ ἐξέβαλλον, καὶ ἤλειπον ἐλαίῳ^b πολλοὺς ἀρρώστους καὶ
ἐθεράπευον.

42. HEROD'S OPINION ABOUT OUR LORD.

S. Matthew xiv. 1, 2.

1 [Ἐν ἐκείνῳ τῷ καιρῷ] ἤκουσεν Ἡρώδης ὁ τετραάρχης
τὴν ἀκοὴν Ἰησοῦ,

2 καὶ εἶπεν [τοῖς παισὶν αὐτοῦ]

Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής·

αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν,

καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. } (1) (2)

S. Mark vi. 14—16.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,

καὶ ἔλεγον ὅτι

Ἰωάννης ὁ βαπτίζων

ἐγήγερται ἐκ νεκρῶν, } (1)

καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

15 ἄλλοι δὲ ἔλεγον ὅτι Ἠλείας ἐστίν·

ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν^c.

16 ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν

Ἵ "Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην,

οὗτος ἡγέρθη. } (2)

^a Matt. x. 5; Luke x. 1.^b S. James v. 14, ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν
ἀλείψαντες ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου.^c Luke ix. 19, § 4.

41. THE CHARGE TO THE TWELVE.

S. Luke ix. 3—6, x. 4^a, 5^a, 8^a, 10, 11.

- 3 καὶ εἶπεν πρὸς αὐτοὺς
Μηδὲν αἴρετε εἰς τὴν ὁδόν, (1)
μήτε ῥάβδον (2)
μήτε πήραν (4)
μήτε ἄρτον (3)
μήτε ἀργύριον, (5)
μήτε δύο χιτῶνας ἔχειν. (7)
- Doublet :
x. 4 μὴ βαστάζετε βαλλάντιον,
μὴ πήραν, (4)
μὴ ὑποδήματα^d. (6)
- ix. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε,
ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.
- 5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς
ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης
τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε^e
εἰς μαρτύριον [ἐπ'] αὐτοῦς.
- Doublet :
x. 5 εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν κ.τ.λ.
8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε κ.τ.λ.
10 εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς,
ἐξελθόντες [εἰς τὰς πλατείας αὐτῆς] εἶπατε 11 Καὶ
τὸν κονιορτὸν [τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως
ὑμῶν] εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν^e.
- ix. 6 [ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελι-
ζόμενοι καὶ θεραπεύοντες πανταχοῦ.]

42. HEROD'S OPINION ABOUT OUR LORD.

S. Luke ix. 7—9.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης [τὰ γινόμενα πάντα,

καὶ διηπόρει] διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι

Ἰωάννης

ἡγέρθη ἐκ νεκρῶν,

8 ὑπὸ τινῶν δὲ ὅτι Ἡλείας ἐφάνη,
ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων^e [ἀνέστη].

9 εἶπεν δὲ ὁ Ἡρώδης

Ἰωάννην ἐγὼ ἀπεκεφάλισα·

τίς δὲ ἐστὶν οὗτος περὶ οὗ ἀκούω τοιαῦτα ;

[καὶ ἐζήτει ἰδεῖν αὐτόν.]

^d Luke xxii. 35, καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε ;
N.B. These words are addressed here to the Twelve, though in the text above they are addressed to the Seventy.^e Acts xiii. 51, οἱ δὲ ἐκτιναζόμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον. Acts xviii. 6, ἐκτιναζόμενος τὰ ἱμάτια εἶπεν πρὸς αὐτοὺς.^f Mark vi. 21.

43. THE DEATH OF JOHN THE BAPTIST.

S. Matthew xiv. 3—12^a.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάνην
 ἔδησεν καὶ ἐν φυλακῇ [ἀπέθετο]
 διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,

4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ
 Οὐκ ἔξεστίν σοι ἔχειν αὐτήν·

5 καὶ θέλων αὐτὸν ἀποκτεῖναι

ἐφοβήθη [τὸν ὄχλον^a, ὅτι ὡς προφήτην αὐτὸν εἶχον^b].

6 γενεσίους δὲ γενομένοις τοῦ Ἡρώδου

ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος [ἐν τῷ μέσῳ]
 καὶ ἤρρεσεν τῷ Ἡρώδῃ,

7 ὅθεν μετὰ ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.

8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς

Δός μοι, φησίν, [αὐτῇ] ἐπὶ πίνακι
 τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

9 καὶ λυπηθεὶς ὁ βασιλεὺς
 διὰ τοὺς ὅρκους καὶ τοὺς συνακακισμένους
 ἐκέλευσεν δοθῆναι,
 10 καὶ πέμψας

ἀπεκεφάλισεν Ἰωάνην ἐν τῇ φυλακῇ·

11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι
 καὶ ἐδόθη τῷ κορασίῳ,
 καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.

12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
 ἔλαβον τὸ πτῶμα καὶ ἔθαψαν αὐτόν,

44. THE FEEDING OF THE FIVE THOUSAND.

S. Matthew xiv. 12^b—21.

καὶ ἐλθόντες
 ἀπήγγειλαν τῷ Ἰησοῦ^c.

13 [Ἀκούσας δὲ ὁ Ἰησοῦς] ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ
 εἰς ἔρημον τόπον κατ' ἰδίαν·
 καὶ ἀκούσαντες οἱ ὄχλοι
 ἠκολούθησαν αὐτῷ περὶ τὴν πόλιν αὐτῶν.

14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον,
 καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς

καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

^a Matt. xxi. 26, 46; Mark xii. 12.

^c With these words S. Matthew closes section 43.

^d Matt. ix. 36, ὥσει πρόβατα μὴ ἔχοντα ποιμένα. LXX. Numbers xxvii. 17, καὶ οὐκ ἔστιν ἡ συναγωγὴ Κυρίου ὥσει πρόβατα οἱς οὐκ ἔστιν ποιμήν.

S. Mark vi. 17—29.

17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάνην
 καὶ ἔδησεν αὐτὸν ἐν φυλακῇ
 διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
 ὅτι αὐτὴν ἐγάμησεν·

18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι
 Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

19 ἡ δὲ Ἡρῳδιάς ἐνέειχεν αὐτῷ
 καὶ ἠθέληεν αὐτὸν ἀποκτεῖναι,
 καὶ οὐκ ἠδύνατο·

20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάνην,
 εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ
 ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν. 21 Καὶ
 γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρώδης τοῖς γενεσίῳ αὐτοῦ
 δεῖπνον ἐποίησεν τοῖς μεγιστάσι αὐτοῦ καὶ τοῖς χιλιάρχοις
 καὶ τοῖς πρώτοις τῆς Γαλιλαίας, 22 καὶ εἰσελθούσης τῆς θυγα-
 τρὸς αὐτοῦ Ἡρῳδιάδος καὶ ὀρχησαμένης, ἤρρεσεν τῷ Ἡρώδῃ
 καὶ τοῖς συνακακισμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ
 Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι. 23 καὶ ἄμωσεν αὐτῇ ὅτι
 ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμίσης τῆς βασιλείας μου.
 24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ δὲ
 εἶπεν Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 25 καὶ εἰσελθοῦσα
 εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα

Θέλω ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πίνακι
 τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

26 καὶ περίλυπος γενόμενος ὁ βασιλεὺς
 διὰ τοὺς ὅρκους καὶ τοὺς ἀνακακισμένους
 οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν·

27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα
 ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.

28 καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ
 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι
 καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ,
 καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν
 καὶ ἔλαβον τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

S. Mark vi. 30—44.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν,
 καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδασκαν.
 31 καὶ λέγει αὐτοῖς Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον
 τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ
 οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

32 καὶ ἀπῆλθον ἐν τῷ πλοίῳ
 εἰς ἔρημον τόπον κατ' ἰδίαν.

33 καὶ εἶδαν αὐτοὺς ὑπάγοντας καὶ ἔγνωσαν πολλοί,
 καὶ περὶ τὴν πόλιν αὐτῶν συνέδραμον ἐκεῖ
 καὶ προσήλθον αὐτούς.

34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον,
 καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς
 ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα^d,
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

* * * * *

^b Mark vi. 15.

43. THE DEATH OF JOHN THE BAPTIST.

S. Luke iii. 19, 20.

19 [ὁ δὲ Ἡρώδης ὁ τετραάρχης,

ελεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ
 ἀδελφοῦ αὐτοῦ
 καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέ-
 θηκεν καὶ τοῦτο ἐπὶ παῶσιν,
 κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.]

44. THE FEEDING OF THE FIVE THOUSAND.

S. Luke ix. 10—17.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
 διηγήσαντο αὐτῷ ὅσα ἐποίησαν.

Καὶ [παραλαβὼν] αὐτοὺς ὑπεχώρησεν
 κατ' ἰδίαν εἰς πῶλιν καλουμένην Βηθσαιδά*. †
 11 οἱ δὲ ὄχλοι γινόντες
 ἠκολούθησαν αὐτῷ.

καὶ ἀποδεξάμενος αὐτοὺς

ἐλάλει αὐτοῖς [περὶ τῆς βασιλείας τοῦ θεοῦ],
 καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο.

S. John vi. 1—13.

[1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς
 Γαλιλαίας τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς,
 ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.
 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
 μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰου-
 δαίων. 5 ἐπάρas οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος
 ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον,
 Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; 6 τοῦτο δὲ
 ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.

* Mark vi. 5.

15 Ὁψίας δὲ γενομένης
προσῆλθαν αὐτῷ οἱ μαθηταὶ λέγοντες
"Ερημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν†·
ἀπόλυσον τοὺς ὄχλους,
ἵνα ἀπελθόντες εἰς τὰς κώμας
ἀγοράσωσιν ἑαυτοῖς βρώματα.

16 ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς
[Οὐ χρειάν ἔχουσιν ἀπελθεῖν]· δότε αὐτοῖς ὑμεῖς φαγεῖν.
17 οἱ δὲ λέγουσιν αὐτῷ
Οὐκ ἔχομεν ὧδε εἰ μὴ

πέντε ἄρτους καὶ δύο ἰχθύας.
18 [ὁ δὲ εἶπεν Φέρετέ μοι ὧδε αὐτούς.]

19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι
ἐπὶ τοῦ χόρτου,

λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
ἀναβλέψας εἰς τὸν οὐρανὸν
εὐλόγησεν καὶ κλάσας
ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
καὶ ἦσαν τὸ περισσεύον τῶν κλασμάτων δώδεκα κοφίνους
πλήρεις.

21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσπερ πεντακισχίλιοι
[χωρὶς γυναικῶν καὶ παιδίων].^a

45. THE WALKING ON THE SEA.

S. Matthew xiv. 22—27, 32, 33.

22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς
ἐμβῆναι εἰς πλοῖον καὶ προάγειν αὐτὸν
εἰς τὸ πέραν,

ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 καὶ ἀπολύσας τοὺς ὄχλους
ἀνέβη εἰς τὸ ὄρος [κατ' ἰδίαν] προσεύξασθαι.
Ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ. (1)

24 Τὸ δὲ πλοῖον ἤδη σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπείχεν,

βασανίζομενον ὑπὸ τῶν κυμάτων,
ἦν γὰρ ἐναντίος ὁ ἄνεμος†.

25 Τετάρτη δὲ φυλακὴ τῆς νυκτὸς
ἦλθεν πρὸς αὐτοὺς
περιπατῶν ἐπὶ τὴν θάλασσαν.

26 οἱ δὲ [μαθηταὶ] ἰδόντες αὐτὸν
ἐπὶ τῆς θαλάσσης περιπατοῦντα
ἐταράχθησαν (2) λέγοντες ὅτι Φάντασμα ἐστίν,
καὶ [ἀπὸ τοῦ φόβου] ἔκραξαν.

27 εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων
Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.
κ.τ.λ.

32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον
ἐκόπασεν ὁ ἄνεμος.

33 [οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς
θεοῦ υἱὸς^c εἶ.]

^a Doublet, Matt. xv. 36^b—38.

35 Καὶ ἤδη ὥρας πολλῆς γενομένης
προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι
"Ερημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· (1)

36 ἀπόλυσον αὐτούς,
ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας
ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.

37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
Δότε αὐτοῖς ὑμεῖς φαγεῖν.

καὶ λέγουσιν αὐτῷ
Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ
δώσωμεν αὐτοῖς φαγεῖν; 38 ὁ δὲ λέγει αὐτοῖς Πόσους ἔχετε
ἄρτους; ὑπάγετε ἴδετε.

καὶ γόνυτες λέγουσιν Πέντε, καὶ δύο ἰχθύας.

39 καὶ ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας
συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκάτον καὶ κατὰ πενήτη-
κοντα. (2)

41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
ἀναβλέψας εἰς τὸν οὐρανὸν
εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους
καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς,
καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν·

43 καὶ ἦσαν * * * κλάσματα δώδεκα κοφίνων πληρώματα
καὶ ἀπὸ τῶν ἰχθύων.

44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. (3)

S. Mark vi. 45—52.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ
ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν
εἰς τὸ πέραν πρὸς Βηθσαιδάν^b,
ἕως αὐτὸς ἀπολύει τὸν ὄχλον.

46 καὶ ἀποταξάμενος αὐτοῖς
ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 καὶ ὁψίας γενομένης
ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης,
καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. (1)

48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν,
ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,
περὶ τετάρτην φυλακὴν τῆς νυκτὸς
ἔρχεται πρὸς αὐτοὺς
περιπατῶν ἐπὶ τῆς θαλάσσης·
καὶ ἤθελεν παρελθεῖν αὐτούς.

49 οἱ δὲ ἰδόντες αὐτὸν
ἐπὶ τῆς θαλάσσης περιπατοῦντα
ἔδοξαν ὅτι φάντασμα ἐστίν
καὶ ἀνέκραξαν,

50 πάντες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. (2)

ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς
Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε.

51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον,
καὶ ἐκόπασεν ὁ ἄνεμος.

καὶ λίαν ἐν ἑαυτοῖς ἐξίσταντο, 52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς
ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδιά πεπωρωμένη.

^b Luke ix. 10.

12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν^α
προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ

Ἀπόλυσον τὸν ὄχλον,
ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς †
[καταλύσωσιν^ο καὶ] εὐρωσιν ἐπισιτισμόν,
ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. (1)
13 εἶπεν δὲ πρὸς αὐτοὺς
Δότε αὐτοῖς φαγεῖν ὑμεῖς. †
οἱ δὲ εἶπαν

Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ
ἄρτοι πέντε καὶ ἰχθύες δύο,
εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
τοῦτον βρώματα.

14 ἦσαν γὰρ ὥσπερ ἄνδρες πεντακισχίλιοι. (3)
εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
Κατακλίνατε αὐτοὺς κλισίας
ὥσπερ ἀνὰ * * πεντήκοντα. (2)
15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας.
16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
ἀναβλέψας εἰς τὸν οὐρανὸν
εὐλόγησεν [αὐτοὺς] καὶ κατέκλασεν
καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες †,
καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινος δώδεκα.

7 ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ
ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ λάβῃ. 8 λέγει αὐτῷ εἰς
ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,
9 Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ
δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;

10 εἶπεν ὁ
Ἰησοῦς Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος
πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν
ὥς πεντακισχίλιοι. 11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ
εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν
ὀψαρίων ὅσον ἤθελον. 12 ὥς δὲ ἐνεπλήσθησαν λέγει τοῖς
μαθηταῖς αὐτοῦ Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα
μὴ τι ἀπόληται.

13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα
κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ὃ
ἐπερίσσευσαν τοῖς βεβρωκόσιν.]

45. THE WALKING ON THE SEA.

S. John vi. 16—21.

[16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν
θάλασσαν, 17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς
θαλάσσης εἰς Καφαρναούμ.

καὶ σκοτία ἦδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ
Ἰησοῦς, 18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.
19 ἑληλακότες οὖν ὥς σταδίους εἴκοσι πέντε ἢ τριάκοντα
θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ
ἐγγὺς τοῦ πλοίου γινόμενον,

καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς
Ἐγὼ εἰμι, μὴ φοβεῖσθε.

21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο
τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.]

^α Mark iii. 11, v. 7, xv. 39; Matt. iv. 3, 6, viii. 29, xvi. 16, xxvi. 63, xxvii. 40, 43, 54; Luke i. 35, iv. 3, 9, 41, viii. 28, xxii. 70.

^δ Luke xxiv. 29.

^ο Luke xix. 7.

46. THE LANDING AT GENNESARET.

S. Matthew xiv. 34—36.

34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν †
εἰς Γεννησαρέτ.
35 καὶ
ἐπιγινόντες αὐτὸν [οἱ ἄνδρες τοῦ τόπου ἐκείνου]
ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην,
καὶ
προσῆνεγκαν [αὐτῷ πάντας^a] τοὺς κακῶς ἔχοντας,

36 καὶ παρεκάλουν αὐτὸν
ἵνα μόνον ἀψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
καὶ ὅσοι ᾤψαντο διεσώθησαν.

S. Mark vi. 53—56.

53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον
εἰς Γεννησαρέτ καὶ προσωρμίσθησαν.
54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου
εὐθὺς ἐπιγινώσκοντες αὐτὸν
55 περιέδραμον ὅλην τὴν χώραν ἐκείνην
καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις
τοὺς κακῶς ἔχοντας περιφέρειν
ὅπου ἤκουον ὅτι ἔστιν. 56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας
ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς ἐτίθесαν τοὺς
ἀσθενούντας,

καὶ παρεκάλουν αὐτὸν
ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἀψωνται·
καὶ ὅσοι ἂν ᾤψαντο αὐτοῦ ἐσώζοντο.

47. EATING WITH UNWASHED HANDS.

S. Matthew xv. 1—11, 15—20.

1 [Τότε] προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι }
καὶ γραμματεῖς λέγοντες

2 Διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν
τὴν παράδοσιν τῶν πρεσβυτέρων;
οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν.
3 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς

Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ
διὰ τὴν παράδοσιν ὑμῶν;
4 ὁ γὰρ θεὸς εἶπεν
τίμα τὸν πατέρα καὶ τὴν μητέρα^c, καὶ
ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω^d.
5 ὑμεῖς δὲ λέγετε
Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ
Δῶρον ὃ ἐστὶν ἐμὸν ὠφέληθῃς,
οὐ μὴ
τιμήσει τὸν πατέρα αὐτοῦ.
6 καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν
ὑμῶν. } (2)

7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας †
λέγων
8 Ὁ λαὸς οὗτος τοῖς χεῖλεσιν με τιμᾷ,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
9 μάτην δὲ σέβονται με,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.^b } (1)

S. Mark vii. 1—23.

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι
καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων
2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν,
[τοῦτ' ἔστιν ἀνίπτοις,] ἐσθίουσιν τοὺς ἄρτους. 3 [οἱ γὰρ
Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται
τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν
πρεσβυτέρων, 4 καὶ ἀπ' ἀγορᾶς ἐὰν μὴ ῥαντίσωνται οὐκ
ἐσθίουσιν, καὶ ἄλλα πολλὰ ἔστιν ἃ παρέλαβον κρατεῖν,
βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων.—] 5 καὶ
ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς
Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου
κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων,
ἀλλὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον;

6 ὁ δὲ εἶπεν αὐτοῖς
Καλῶς ἐπροφήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν,
ὡς γέγραπται ὅτι
Οὗτος ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
7 μάτην δὲ σέβονται με,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.^b } (1)
8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ
κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.
9 καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ,
ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε·
10 Μωσῆς γὰρ εἶπεν
τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου^c, καὶ
ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω^d.
11 ὑμεῖς δὲ λέγετε
Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ
Κορβάν, [ὃ ἐστὶν Δῶρον,] ὃ ἐστὶν ἐμὸν ὠφέληθῃς,
12 οὐκέτι ἀφίετε αὐτὸν
οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,
13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν
ἢ παρεδώκατε·
καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. } (2)

^a Matt. iv. 24, viii. 16, xii. 15.

^b LXX. Isaiah xxix. 13, **[ἐγγίξει μοι] ὁ λαὸς οὗτος [ἐν τῷ στόματι αὐτοῦ, καὶ ἐν] τοῖς χείλεσιν αὐτῶν τιμῶσίν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.*

^c LXX. Exod. xi. 12=Deut. v. 16, *τίμα τὸν πατέρα σου καὶ τὴν μητέρα.*

^d LXX. Exod. xxi. 17 (16), **ὁ κακολογῶν πατέρα [αὐτοῦ] ἢ μητέρα [αὐτοῦ] τελευτήσει θανάτῳ.*

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
 'Ακούετε καὶ συνίετε·
 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα
 κοινοῖ τὸν ἄνθρωπον^a,
 ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος †
 τοῦτο κοινοῖ τὸν ἄνθρωπον.
 κ.τ.λ.
 15 [Ἀποκριθεὶς δὲ
 ὁ Πέτρος] εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολήν.
 16 ὁ δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;
 17 οὐ νοεῖτε ὅτι
 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα
 εἰς τὴν κοιλίαν χωρεῖ †
 καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;
 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος †
 [ἐκ τῆς καρδίας ἐξέρχεται]
 κἀκεῖνα κοινοῖ τὸν ἄνθρωπον.
 19 ἐκ γὰρ τῆς καρδίας
 ἐξέρχονται διαλογισμοὶ πονηροί†,
 φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, †
 [ψευδομαρτυρίαι,]
 βλασφημίαι.
 20 ταῦτά ἐστιν
 τὰ κοινούντα τὸν ἄνθρωπον,
 [τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.]

14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς
 'Ακούσατέ μου πάντες καὶ σύνετε.
 15 οὐδὲν ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν
 ὃ δύναται κοινῶσαι αὐτόν^a.
 ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά
 ἔστιν τὰ κοινούντα τὸν ἄνθρωπον.
 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου,
 ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.
 18 καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;
 οὐ νοεῖτε ὅτι
 πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον
 οὐ δύναται αὐτὸν κοινῶσαι,
 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν
 ἀλλ' εἰς τὴν κοιλίαν,
 καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται;—
 [καθαρίζων πάντα τὰ βρώματα^b.]
 20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον
 ἐκείνο κοινοῖ τὸν ἄνθρωπον·
 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων
 οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
 πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι,
 22 πλεονεξίαι, πονηρίαι, δόλος, ἀσελγεια,
 ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφάνια, ἀφροσύνη·
 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται
 καὶ κοινοῖ τὸν ἄνθρωπον.

48. THE HEALING OF THE SYROPHENICIAN WOMAN'S DAUGHTER.

S. Matthew xv. 21, 22, 26—28.

21 Καὶ ἐξελθὼν ἐκείθεν [ὁ Ἰησοῦς] ἀνεχώρησεν †
 εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
 22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθοῦσα
 ἔκραζεν λέγουσα Ἐλέησόν με, κύριε [υἱὸς Δαυεὶδ^c]· ἡ θυγάτηρ
 μου κακῶς δαιμονίζεται.
 κ.τ.λ.
 26 ὁ δὲ [ἀποκριθεὶς] εἶπεν
 Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων
 καὶ βαλεῖν τοῖς κυναρίοις. †
 27 ἡ δὲ εἶπεν
 Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων } †
 τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. }
 28 τότε [ἀποκριθεὶς ὁ Ἰησοῦς] εἶπεν αὐτῇ
 [ᾧ γύναι, μεγάλη σου ἡ πίστις^d· γεννηθήτω σοὶ ὡς θέλεις. καὶ
 ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης^e.]

S. Mark vii. 24—30.

24 Ἐκείθεν δὲ ἀναστὰς ἀπῆλθεν
 εἰς τὰ ὄρια Τύρου καὶ Σιδῶνος.
 Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ᾔθελεν γνῶναι, καὶ οὐκ
 ἠδυνάσθη λαβεῖν· 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ,
 ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθοῦσα
 προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς,
 Συροφοινίκισσα τῷ γένει· καὶ ἥρῳτα αὐτὸν ἵνα τὸ δαιμόνιον
 ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.
 27 καὶ ἔλεγεν αὐτῇ
 "Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,
 οὐ γὰρ ἐστὶν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων
 καὶ τοῖς κυναρίοις βαλεῖν.
 28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ
 Ναί, κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης
 ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.
 29 καὶ εἶπεν αὐτῇ
 Διὰ τοῦτον τὸν λόγον ὑπάγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου
 τὸ δαιμόνιον. 30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ
 παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξελη-
 λυθός.

^a 1 Cor. viii. 8, βρώμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ, κ.τ.λ.
^b Rom. xiv. 20, πάντα μὲν καθάρᾳ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. Tit. i. 15, πάντα καθάρᾳ τοῖς
 καθαροῖς. Acts x. 15=x. 9, ὃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κολῶν.
^c Matt. ix. 27, xx. 30, 31; Mark x. 48; Luke xviii. 38, 39.
^d Matt. ix. 2, 22, 29; Mark v. 34, x. 52; Luke v. 20, vii. 50, viii. 48, xvii. 19, xviii. 42.
^e Matt. ix. 18, xvii. 18.

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
 Ἐκείνοι καὶ συνίετε·
 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα
 κοινοὶ τὸν ἄνθρωπον^α,
 ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος †
 τοῦτο κοινοὶ τὸν ἄνθρωπον.
 κ.τ.λ.
 15 [Ἀποκριθεὶς δὲ
 ὁ Πέτρος] εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολήν.
 16 ὁ δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;
 17 οὐ νοεῖτε ὅτι
 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα
 εἰς τὴν κοιλίαν χωρεῖ †
 καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;
 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος †
 [ἐκ τῆς καρδίας ἐξέρχεται]
 καὶ ἐκείνα κοινοὶ τὸν ἄνθρωπον.
 19 ἐκ γὰρ τῆς καρδίας
 ἐξέρχονται διαλογισμοὶ πονηροί†,
 φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, †
 [ψευδομαρτυρίαι,]
 βλασφημίαι.
 20 ταῦτά ἐστιν
 τὰ κοινούντα τὸν ἄνθρωπον,
 [τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.]

14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς
 Ἀκούσατέ μου πάντες καὶ σύνετε.
 15 οὐδὲν ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν
 ὃ δύναται κοινῶσαι αὐτόν^α.
 ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά
 ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον.
 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου,
 ἐπρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.
 18 καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε;
 οὐ νοεῖτε ὅτι
 πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον
 οὐ δύναται αὐτὸν κοινῶσαι,
 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν
 ἀλλ' εἰς τὴν κοιλίαν,
 καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται;—
 [καθαρίζων πάντα τὰ βρώματα^β.]
 20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον
 ἐκείνο κοινοὶ τὸν ἄνθρωπον·
 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων
 οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
 πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι,
 22 πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια,
 ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη·
 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται
 καὶ κοινοὶ τὸν ἄνθρωπον.

48. THE HEALING OF THE SYROPHENICIAN WOMAN'S DAUGHTER.

S. Matthew xv. 21, 22, 26—28.

21 Καὶ ἐξελθὼν ἐκείθεν [ὁ Ἰησοῦς] ἀνεχώρησεν †
 εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
 22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα
 ἔκραζεν λέγουσα Ἐλέησόν με, κύριε [υἱὸς Δαυεὶδ^α]: ἡ θυγάτηρ
 μου κακῶς δαιμονίζεται.
 κ.τ.λ.
 26 ὁ δὲ [ἀποκριθεὶς] εἶπεν
 Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων
 καὶ βαλεῖν τοῖς κυναρίοις. †
 27 ἡ δὲ εἶπεν
 Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων } †
 τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. }
 28 τότε [ἀποκριθεὶς ὁ Ἰησοῦς] εἶπεν αὐτῇ
 [Ὁ γύναι, μεγάλη σου ἡ πίστις^δ: γεννηθήτω σοι ὡς θέλεις. καὶ
 ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης^ε.]

S. Mark vii. 24—30.

24 Ἐκείθεν δὲ ἀναστὰς ἀπῆλθεν
 εἰς τὰ ὄρια Τύρου καὶ Σιδῶνος.
 Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ᾔθελεν γνῶναι, καὶ οὐκ
 ἠδυνάσθη λαβεῖν· 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ,
 ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα
 προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς,
 Συροφοινίκισσα τῷ γένει· καὶ ἥρῳτα αὐτὸν ἵνα τὸ δαιμόνιον
 ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.
 27 καὶ ἔλεγεν αὐτῇ
 Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,
 οὐ γὰρ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων
 καὶ τοῖς κυναρίοις βαλεῖν.
 28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ
 Ναί, κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης
 ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.
 29 καὶ εἶπεν αὐτῇ
 Διὰ τοῦτον τὸν λόγον ὑπάγε, ἐξεληλυθεν ἐκ τῆς θυγατρὸς σου
 τὸ δαιμόνιον. 30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ
 παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξελη-
 λυθός.

^α 1 Cor. viii. 8, βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ, κ.τ.λ.

^β Rom. xiv. 20, πάντα μὲν καθάρα, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. Tit. i. 15, πάντα καθάρὰ τοῖς
 καθαροῖς. Acts x. 15=xii. 9, ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνον.

^γ Matt. ix. 27, xx. 30, 31; Mark x. 48; Luke xviii. 38, 39.

^δ Matt. ix. 2, 22, 29; Mark v. 34, x. 52; Luke v. 20, vii. 50, viii. 48, xvii. 19, xviii. 42.

^ε Matt. ix. 18, xvii. 18.

49. THE HEALING OF THE DEAF MAN WHO HAD AN IMPEDIMENT IN HIS SPEECH.

S. Matthew xv. 29*.

29 Καὶ μεταβὰς ἐκείθεν [ὁ Ἰησοῦς] ἦλθεν
παρὰ τὴν θάλασσαν τῆς Γαλιλαίας.

S. Mark vii. 31—37.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος
εἰς τὴν θάλασσαν τῆς Γαλιλαίας
ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 Καὶ φέρουσιν αὐτῷ
κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ
τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ'
ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας
ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
εἰσέταξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὃ ἐστὶν Διανοίχθητι.
35 καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς
γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς
ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον
περισσότερον ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο
λέγοντες Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ
ἀκούειν καὶ ἀλάλους λαλεῖν.

50. THE FEEDING OF THE FOUR THOUSAND.

S. Matthew xv. 32—39.

32 [Ὁ δὲ Ἰησοῦς]
προσκαλεσάμενος τοὺς μαθητὰς [αὐτοῦ] εἶπεν
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,
ὅτι ἥδη ἡμέραι τρεῖς προσμένουσίν μοι
καὶ οὐκ ἔχουσιν τί φάγωσιν·
καὶ ἀπολύσαι αὐτοὺς νήστες οὐ θέλω,
μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί
Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον
τοσοῦτον†;
34 καὶ λέγει αὐτοῖς [ὁ Ἰησοῦς] Πόσους ἄρτους ἔχετε; †
οἱ δὲ εἶπαν Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. (1)
35 καὶ παραγγέλλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν
36 ἔλαβεν τοὺς ἑπτὰ ἄρτους [καὶ τοὺς ἰχθύδας]
καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς
*οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
37 καὶ ἔφαγον [πάντες] καὶ ἐχορτάσθησαν,
καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας
[πλήρεις]. †
38 [οἱ δὲ ἐσθίωντες] ἦσαν τετρακισχίλιοι [ἄνδρες
χωρὶς γυναικῶν καὶ παιδίων*].
39 Καὶ ἀπολύσας τοὺς ὄχλους
ἐνέβη εἰς τὸ πλοῖον,
καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

S. Mark viii. 1—10.

1 [Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ
ἐχόντων τί φάγωσιν,]
προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς
2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον
ὅτι ἥδη ἡμέραι τρεῖς προσμένουσίν μοι
καὶ οὐκ ἔχουσιν τί φάγωσιν.
3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστες εἰς οἶκον αὐτῶν,
ἐκλυθήσονται ἐν τῇ ὁδῷ·
καὶ τινες αὐτῶν ἀπὸ μακρόθεν εἰσίν.
4 καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι
Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;
5 καὶ ἠρώτα αὐτοὺς Πόσους ἔχετε ἄρτους;
οἱ δὲ εἶπαν Ἑπτὰ.
6 καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·
καὶ λαβὼν τοὺς ἑπτὰ ἄρτους
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ
ἵνα παρτιθῶσιν καὶ παρέθηκαν τῷ ὄχλῳ.
7 καὶ εἶχαν ἰχθύδια ὀλίγα· (1)
καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρτιθέναι.
8 καὶ ἔφαγον καὶ ἐχορτάσθησαν,
καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας.
9 ἦσαν δὲ ὡς τετρακισχίλιοι.
καὶ ἀπέλυσεν αὐτοὺς.
10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ
ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

* Matt. xv. 36^b—38 is a doublet repeated from Matt. xiv. 19^b—21.

51. A SIGN FROM HEAVEN DEMANDED AND REFUSED.

S. Matthew xvi. 1—2^a, 4, 5^b, xii. 38, 39.

1 Καὶ προσελθόντες οἱ Φαρισαῖοι [καὶ Σαδδουκαῖοι]
πειράζοντες ἐπηρώτησαν αὐτὸν
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. } +
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
κ.τ.λ.
4 Γενεὰ [πονηρὰ καὶ μοιχαλὶς^a] σημεῖον ἐπιζητεῖ, +
καὶ σημεῖον οὐ δοθήσεται αὐτῇ [εἰ μὴ τὸ σημεῖον Ἰωνᾶ]. +
καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν 5...εἰς τὸ πέραν.
Doublet, xii. 38, 39 :
38 [Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ
Φαρισαίων λέγοντες
Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.
39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.
κ.τ.λ.]

S. Mark viii. 11—13.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι
καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ
σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.
12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει
Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον ;
ἀμὴν λέγω, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.
13 καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

52. THE LEAVEN OF THE PHARISEES.

S. Matthew xvi. 5—12.

5 Καὶ [ἐλθόντες οἱ μαθηταὶ] εἰς τὸ πέραν ^b
ἐπελάθοντο ἄρτους λαβεῖν†.
6 [ὁ δὲ Ἰησοῦς] εἶπεν αὐτοῖς
Ὅρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
καὶ Σαδδουκαίων.
7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς [λέγοντες]
ὅτι Ἄρτους οὐκ ἐλάβομεν.
8 γνοὺς δὲ [ὁ Ἰησοῦς] εἶπεν
Τί διαλογίζεσθε [ἐν ἑαυτοῖς, ὀλιγόπιστοι^c.]
ὅτι ἄρτους οὐκ ἔχετε ;
9 οὐπω νοεῖτε,
οὐδὲ μνημονεύετε
τοὺς πέντε ἄρτους τῶν πεντακισχιλίων
καὶ πόσους κοφίνους ἐλάβετε ;
10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων
καὶ πόσας σφυρίδας ἐλάβετε ;
11 πῶς οὐ νοεῖτε [ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν ; προσέχετε δὲ
ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 12 τότε
συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων
ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων^d.]

S. Mark viii. 14—21.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους,
καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.
15 καὶ διεστέλλετο αὐτοῖς λέγων
Ὅρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
καὶ τῆς ζύμης Ἡρῆδου.
16 καὶ διελογίζοντο πρὸς ἀλλήλους
ὅτι ἄρτους οὐκ ἔχουσιν.
17 καὶ γνοὺς λέγει αὐτοῖς
Τί διαλογίζεσθε
ὅτι ἄρτους οὐκ ἔχετε ;
οὐπω νοεῖτε οὐδὲ συνίετε ;
πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν ;
18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε
καὶ ἅπα ἔχοντες οὐκ ἀκούετε ;
καὶ οὐ μνημονεύετε
19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους,
πόσους κοφίνους κλασμάτων πλήρεις ἤρατε ;
λέγουσιν αὐτῷ Δώδεκα.
20 ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους,
πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε ;
καὶ λέγουσιν αὐτῷ Ἑπτὰ.
21 καὶ ἔλεγεν αὐτοῖς Οὐπω συνίετε.

^a Cf. Mark viii. 38.^c Matt. vi. 30 ; Luke xii. 28 ; Matt. viii. 26, xiv. 31.^b From Mark viii. 13.^d Cf. Matt. xvii. 13, § 58.

51. A SIGN FROM HEAVEN DEMANDED AND REFUSED.

S. Luke xi. 16, 29.

16 ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ } +
 ἐζήτουν παρ' αὐτοῦ.

29 [τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν

Ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ,
 καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.
 κ.τ.λ.]

52. THE LEAVEN OF THE PHARISEES.

S: Luke xii. 1.

1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, [ἥτις ἐστὶν ὑπόκρισις,
 τῶν Φαρισαίων.

53. THE BLIND MAN OF BETHSAIDA.

S. Mark viii. 22—26.

22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπίθει τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν· Εἴ τι βλέπεις; 24 καὶ ἀναβλέψας ἔλεγεν· Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· Μηδὲ εἰς τὴν κώμην εἰσελθῆς.

54. S. PETER'S CONFESSION OF CHRIST.

S. Matthew xvi. 13—16, 20.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι [τὸν υἱὸν τοῦ ἀνθρώπου]; 14 οἱ δὲ εἶπαν· [Οἱ μὲν] Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἕτεροι δὲ [Ἰερεμίαν ἢ] ἓνα τῶν προφητῶν ^a. 15 λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ [Σίμων] Πέτρος εἶπεν· Σὺ εἶ ὁ χριστὸς [ὁ υἱὸς] τοῦ θεοῦ [τοῦ ζῶντος]. κ.τ.λ. 20 Τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν [ὅτι αὐτός ἐστιν ὁ χριστός].

S. Mark viii. 27—30.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ χριστός, * * 30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

55. FIRST PREDICTION OF THE PASSION.

S. Matthew xvi. 21—23.

21 [Ἀπὸ τότε] ἤρξατο [Ἰησοῦς Χριστός] δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν [εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ] πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος† ἤρξατο ἐπιτιμᾶν αὐτῷ [λέγων· Ὕπαγε σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο]. 23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· Ὕπαγε ὀπίσω μου, Σατανᾶ· [σκανδαλον εἶ ἐμοῦ^c], ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

S. Mark viii. 31—33.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας^d ἀναστῆναι· 32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει· καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· Ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

^a Cf. § 42.^c Matt. xiii. 41, xviii. 7 (thrice) = Luke xvii. 1.^d S. Mark always writes μετὰ τρεῖς ἡμέρας, which SS. Matthew and Luke alter into τῇ τρίτῃ ἡμέρᾳ. It is clear however from Matt. xxvii. 63, 64 that to the reader there was no distinction between these two expressions.^b Cf. Luke ix. 8, § 42.

54. S. PETER'S CONFESSION OF CHRIST.

S. Luke ix. 18—21.

18 Καὶ ἐγένετο [ἐν τῷ εἶναι αὐτὸν προσευχόμενον]
κατὰ μόνας] συνῆσαν αὐτῷ οἱ μαθηταί, } †
καὶ ἐπηρώτησεν αὐτοὺς λέγων
Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; †
19 οἱ δὲ ἀποκριθέντες εἶπαν
Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν,
ἄλλοι δὲ ὅτι προφήτης [τις τῶν ἀρχαίων ἀνέστη^b].
20 εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
Πέτρος δὲ ἀποκριθεὶς εἶπεν †
Τὸν χριστὸν τοῦ θεοῦ.
21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν
τοῦτο.

S. John vi. 67—69.

[67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε
ὑπάγειν; 68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε, πρὸς τίνα
ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις, 69 καὶ ἡμεῖς πεπι-
στεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.]

55. FIRST PREDICTION OF THE PASSION.

S. Luke ix. 22.

22 εἰπὼν ὅτι

Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

53. THE BLIND MAN OF BETHSAIDA.

S. Mark viii. 22—26.

22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν Εἴ τι βλέπεις; 24 καὶ ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰσελθῆς.

54. S. PETER'S CONFESSION OF CHRIST.

S. Matthew xvi. 13—16, 20.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι [τὸν υἱὸν τοῦ ἀνθρώπου]; 14 οἱ δὲ εἶπαν [Οἱ μὲν] Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἕτεροι δὲ [Ἰερεμίαν ἢ] ἓνα τῶν προφητῶν ^a. 15 λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ [Σίμων] Πέτρος εἶπεν Σὺ εἶ ὁ χριστὸς [ὁ υἱὸς] τοῦ θεοῦ [τοῦ ζῶντος]. κ.τ.λ. 20 Τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἰπωσιν [ὅτι αὐτὸς ἐστίν ὁ χριστός].

S. Mark viii. 27—30.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ χριστός, * * 30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

55. FIRST PREDICTION OF THE PASSION.

S. Matthew xvi. 21—23.

21 [Ἀπὸ τότε] ἤρξατο [Ἰησοῦς Χριστὸς] δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν [εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ] πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος† ἤρξατο ἐπιτιμᾶν αὐτῷ [λέγων Ὕπαγε σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο]. 23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὕπαγε ὀπίσω μου, Σατανᾶ· [σκανδαλον εἶ ἐμοῦ^c], ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

S. Mark viii. 31—33.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι καὶ ἀποδοκιμασθῆναι καὶ ἀποδοκιμασθῆναι καὶ ἀποδοκιμασθῆναι καὶ μετὰ τρεῖς ἡμέρας^d ἀναστῆναι. 32 καὶ παρηγοῖα τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει Ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

^a Cf. § 42.^c Matt. xiii. 41, xviii. 7 (thrice) = Luke xvii. 1.^d S. Mark always writes μετὰ τρεῖς ἡμέρας, which SS. Matthew and Luke alter into τῇ τρίτῃ ἡμέρᾳ. It is clear however from Matt. xxvii. 63, 64 that to the reader there was no distinction between these two expressions.^b Cf. Luke ix. 8, § 42.

54. S. PETER'S CONFESSION OF CHRIST.

S. Luke ix. 18—21.

S. John vi. 67—69.

18 Καὶ ἐγένετο [ἐν τῷ εἶναι αὐτὸν προσευχόμενον]
κατὰ μόνας] συνῆσαν αὐτῷ οἱ μαθηταί, } †
καὶ ἐπηρώτησεν αὐτοὺς λέγων
Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; †
19 οἱ δὲ ἀποκριθέντες εἶπαν
Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν,
ἄλλοι δὲ ὅτι προφήτης [τις τῶν ἀρχαίων ἀνέστη^b].
20 εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
Πέτρος δὲ ἀποκριθεὶς εἶπεν †
Τὸν χριστὸν τοῦ θεοῦ.
21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν
τοῦτο.

[67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε
ὑπάγειν; 68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε, πρὸς τίνα
ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις, 69 καὶ ἡμεῖς πεπι-
στεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.]

55. FIRST PREDICTION OF THE PASSION.

S. Luke ix. 22.

22 εἰπὼν ὅτι

Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
καὶ ἀποκτανθῆναι
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

56. SELF-RENUNCIATION.

S. Matthew xvi. 24—28, x. 39, 32, 33.

24 Τότε [ὁ Ἰησοῦς]
εἶπεν τοῖς μαθηταῖς αὐτοῦ
Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
ἀπαρνησάσθω ἑαυτόν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθείτω μοι.
25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι
ἀπολέσει αὐτήν·
ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ
εὐρήσει αὐτήν.

Doublet :

x. 39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ
ἀπολέσει αὐτήν,
καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ
εὐρήσει αὐτήν.

xvi. 26 τί γὰρ ὠφεληθήσεται ἄνθρωπος
ἐὰν τὸν κόσμον ὅλον κερδήσῃ †
τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;
ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

27 ἂν μὲλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων αὐτοῦ,
[καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ^b.]

28 ἀμὴν λέγω ὑμῖν
ὅτι εἰσὶν τινες τῶν ὧδε ἐστώτων
οἵτινες οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν [τὸν υἱὸν τοῦ ἀνθρώπου]
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. } †

^a Cf. S. Matthew x. 32, 33,

[32 Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω αὐτῷ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
τοῖς οὐρανοῖς· 33 ὅστις δὲ ἀρνήσῃται με ἔμπροσθεν τῶν ἀν-
θρώπων, ἀρνήσομαι αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου
τοῦ ἐν τοῖς οὐρανοῖς.]

S. Mark viii. 34—ix. 1.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον
σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς
Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
ἀπαρνησάσθω ἑαυτόν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθείτω μοι.
35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν σῶσαι †
ἀπολέσει αὐτήν·
ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου
σώσει αὐτήν.

36 τί γὰρ ὠφελεῖ ἄνθρωπον
κερδήσαι τὸν κόσμον ὅλον
καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; †
37 τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
38 ὃς γὰρ ἐὰν ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους
ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν
ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν ἁγίων.

ix. 1 καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν
ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων †
οἵτινες οὐ μὴ γεύσονται θανάτου
ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ
ἐληλυθυῖαν ἐν δυνάμει.

^b LXX. Ps. lxiii. 12, σὺ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Prov. xxiv. 12, ὃς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

56. SELF-RENUNCIATION.

S. Luke ix. 23—27, xvii. 33, xii. 8.

23 Ἐλεγεν δὲ πρὸς πάντας
 Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι,
 ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
 [καθ' ἡμέραν], καὶ ἀκολουθείτω μοι.
 24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
 ἀπολέσει αὐτήν·
 ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
 ἔνεκεν ἐμοῦ,
 [οὗτος] σώσει αὐτήν.

Doublet :

xvii. 33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι
 ἀπολέσει αὐτήν,
 ὃς δ' ἂν ἀπολέσει

ζωογονήσει αὐτήν.

ix. 25 τί γὰρ ὠφελεῖται ἄνθρωπος
 κερδήσας τὸν κόσμον ὅλον
 ἑαυτὸν δὲ [ἀπολέσας ἢ] ζημιωθείς;

26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους,

τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται,
 ὅταν ἔλθῃ ἐν τῇ δόξῃ [αὐτοῦ καὶ] τοῦ πατρὸς
 καὶ τῶν ἁγίων ἀγγέλων. †

27 Λέγω δὲ ὑμῖν ἀληθῶς, †
 εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων
 οἳ οὐ μὴ γεύσωνται θανάτου
 ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

Doublet

° Cf. Luke xii. 8, 9.

[εἰ πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώ-
 πων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ
 ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· 9 ὁ δὲ ἀρνησάμενός
 με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν
 ἀγγέλων τοῦ θεοῦ.]

57. THE TRANSFIGURATION.

S. Matthew xvii. 1—8.

1 Καὶ μεθ' ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην [τὸν ἀδελφὸν αὐτοῦ],
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.2 καὶ μετεμορφώθη^a ἔμπροσθεν αὐτῶν,
[καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,
τὰ δὲ ἱμάτια αὐτοῦ ἐγένετολευκὰ ὡς τὸ φῶς.
3 καὶ ἰδοὺ ὥφθη αὐτοῖς Μωυσῆς καὶ Ἡλείας
συνλαλοῦντες μετ' αὐτοῦ.4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ
Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι·
[εἰ θέλεις.] ποιήσω [ὧδε] τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεὶ μίαν καὶ Ἡλείᾳ μίαν.5 ἔτι αὐτοῦ λαλοῦντος
[ἰδοὺ] νεφέλη [φωτίνη] ἐπεσκίασεν αὐτούς,καὶ [ἰδοὺ] φωνὴ^b ἐκ τῆς νεφέλης λέγουσα
Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, [ἐν ᾧ εὐδόκησα·]^c
ἀκούετε αὐτοῦ^d.6 [καὶ ἀκούσας οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν
καὶ ἐφοβήθησαν σφόδρα. (1) 7 [καὶ προσήλθεν ὁ Ἰησοῦς
καὶ ἀψάμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε.]8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν
οὐδένα εἶδον εἰ μὴ [αὐτὸν] Ἰησοῦν μόνον.

S. Mark ix. 2—8.

2 Καὶ μετὰ ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς

τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην,
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους.καὶ μετεμορφώθη^a ἔμπροσθεν αὐτῶν,3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στιλβοντα
λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.4 καὶ * ὥφθη αὐτοῖς Ἡλείας σὺν Μωυσεὶ, †
καὶ ἦσαν συνλαλοῦντες τῷ Ἰησοῦ.5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ
Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
καὶ ποιήσωμεν τρεῖς σκηνάς,
σοὶ μίαν καὶ Μωυσεὶ μίαν καὶ Ἡλείᾳ μίαν.
6 οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγένοντο.
* * *

7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς,

καὶ ἐγένετο φωνή^b ἐκ τῆς νεφέλης *
Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός,
ἀκούετε αὐτοῦ^d.

* * (1)

8 καὶ ἐξάπινα περιβλεψάμενοι
οὐκέτι οὐδένα εἶδον μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν μόνον.

58. THE DESCENT FROM THE MOUNT OF TRANSFIGURATION.

S. Matthew xvii. 9—13.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
ἐνετείλατο αὐτοῖς [ὁ Ἰησοῦς λέγων]
Μηδενὶ εἰπῆτε τὸ ὄραμα †
ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.10 Καὶ ἐπηρώτησαν αὐτὸν [οἱ μαθηταὶ] λέγοντες
Τί οὖν οἱ γραμματεῖς λέγουσιν †
ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον ;
11 ὁ δὲ [ἀποκριθεὶς] εἶπεν

Ἡλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·

12 λέγω δὲ ὑμῖν ὅτι Ἡλείας [ἤδη] ἦλθεν,
καὶ [οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ] ἐποίησαν ἐν αὐτῷ } (2)
ὅσα ἠθέλησαν·οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου } (1)
μέλλει πάσχειν [ὑπ' αὐτῶν.]13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ
εἶπεν αὐτοῖς.]^e

S. Mark ix. 9—13.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
διεστείλατο αὐτοῖςἵνα μηδενὶ ἀεὶδον διηγησώμεθα,
εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς
συνζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι.

11 καὶ ἐπηρώτων αὐτὸν λέγοντες

Ὅτι λέγουσιν οἱ γραμματεῖς

ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον ;

12 ὁ δὲ ἔφη αὐτοῖς

Ἡλείας μὲν ἐλθὼν πρῶτον ἀποκατιστάνει πάντα^f,
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου } (1)
ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ ;13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλείας ἐλήλυθεν,
καὶ ἐποίησαν αὐτῷ } (2)
ὅσα ἠθέλησαν,
καθὼς γέγραπται ἐπ' αὐτόν.^a Rom. xii. 2, μεταμορφώσθε τῇ ἀνακαινώσει τοῦ νοῦς. 2 Cor. iii. 18, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν.^b 2 Pet. i. 17, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης Ὁ υἱὸς μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς δὲ [ἐγὼ] εὐδόκησα,—καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.^c Doublet, Matt. iii. 17.

57. THE TRANSFIGURATION.

S. Luke ix. 28—30, 33^b—36^a.

28 [Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει] ἡμέραι ὀκτὼ
 παραλαβὼν

Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον* †

ἀνέβη εἰς τὸ ὄρος [προσεύξασθαι].

29 καὶ [ἔγένετο ἐν τῷ προσεύχεσθαι αὐτὸν] }
 τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον }

καὶ ὁ ἱματισμὸς αὐτοῦ } †

λευκὸς ἐξαστράπτων. }

30 καὶ ἰδοὺ [ἄνδρες δύο] συνελάλουν αὐτῷ } †
 [οὔτινες ἦσαν] Μωυσῆς καὶ Ἡλείας, }

κ.τ.λ.

33 εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν †

Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,

καὶ ποιήσωμεν σκηνὰς τρεῖς, †

μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν Ἡλείᾳ, †

μὴ εἰδὼς ὃ λέγει.

34 ταῦτα δὲ αὐτοῦ λέγοντος

ἔγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς·

ἐφοβήθησαν δὲ (ι) [ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην].

35 καὶ φωνή^b ἔγένετο ἐκ τῆς νεφέλης λέγουσα †

Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλεκτός,

αὐτοῦ ἀκούετε^d. †

36 καὶ [ἐν τῷ γενέσθαι τὴν φωνὴν]

εὐρέθη Ἰησοῦς μόνος.

58. THE DESCENT FROM THE MOUNT OF TRANSFIGURATION.

S. Luke ix. 36^b.

[καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς
 ἡμέραις οὐδὲν ὧν ἑώρακαν.]

^d LXX. Deut. xviii. 15, προφήτην ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμὲ ἀναστήσει Κύριος ὁ θεός σου σοί· αὐτοῦ ἀκούσεσθε.

* Cf. Mark v. 37, xiv. 18. For the order of the names (John before James) cf. Acts i. 13.

^f LXX. Mal. iv. 4, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῶν Ἡλῖαν τὸν Θεσβίτην πρὶν ελθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

^e Cf. Matt. xvi. 12, § 52.

59. THE HEALING OF THE DEMONIC BOY.

S. Matthew xvii. 14—20.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον

προσῆλθεν αὐτῷ ἄνθρωπος [γονυπετῶν αὐτὸν 15 καὶ] λέγων
Κύριε, ἐλέησόν μου τὸν υἱόν, †
[ὅτι σεληνιάζεται καὶ κακῶς ἔχει,]
πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ [πολλάκις] εἰς τὸ ὕδωρ. (2) †

16 καὶ προσήνεγκα αὐτὸν (1) τοῖς μαθηταῖς σου, }
καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. } †
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
ὦ γενεὰ ἄπιστος καὶ διστραμμένη,
ἕως πότε μεθ' ὑμῶν ἔσομαι;
ἕως πότε ἀνέξομαι ὑμῶν;
φέρετέ μοι αὐτὸν ὧδε. †

18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,

καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον. †

καὶ ἐθεραπεύθη ὁ παῖς [ἀπὸ τῆς ὥρας ἐκείνης^c].

19 Τότε προσελθόντες
οἱ μαθηταὶ [τῷ Ἰησοῦ] κατ' ἰδίαν εἶπαν
Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
20 ὁ δὲ λέγει αὐτοῖς
[Διὰ τὴν ὀλιγοπιστίαν^a ὑμῶν. κ.τ.λ.]

S. Mark ix. 14—29.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον πολὺν περὶ
αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. 15 καὶ
εὐθύς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προσ-
τρέχοντες ἠσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν αὐτοὺς τί
συζητεῖτε πρὸς αὐτούς;

17 καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου *
Διδάσκαλε, ἤνεγκα τὸν υἱόν μου (1) πρὸς σέ,
ἔχοντα πνεῦμα ἄλαλον.

18 καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει
καὶ τρίξει τοὺς ὀδόντας καὶ ξηραίνεται.
καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν,
καὶ οὐκ ἴσχωσαν.

19 ὁ δὲ * ἀποκριθεὶς αὐτοῖς λέγει

ὦ γενεὰ ἄπιστος, * *

ἕως πότε πρὸς ὑμᾶς ἔσομαι;

ἕως πότε ἀνέξομαι ὑμῶν;

φέρετε αὐτὸν * πρὸς με.

20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν.

καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς συνεσπάραξεν αὐτόν,

καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς
τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν Ἐκ παιδιότητος.

22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα (2)
ἵνα ἀπολέσῃ αὐτόν.

ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 ὁ

δὲ Ἰησοῦς εἶπεν αὐτῷ Τό Εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι.

24 εὐθύς κράζας ὁ πατὴρ τοῦ παιδίου ἔλεγεν Πιστεύω· βοήθει

μοι τῇ ἀπιστίᾳ. 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος †

ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ

Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἐξελθε ἐξ

αὐτοῦ καὶ μηκέτι εἰσελθῇς εἰς αὐτόν. 26 καὶ κράζας καὶ πολλὰ

σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὥστε νεκρὸς ὥστε τοὺς πολλοὺς

λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς

αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.

28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον

οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν

Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

29 καὶ εἶπεν αὐτοῖς

Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ.

60. SECOND PREDICTION OF THE PASSION.

S. Matthew xvii. 22, 23.

22 Συνστροφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ

εἶπεν αὐτοῖς [ὁ Ἰησοῦς]

Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀν-
θρώπων,

23 καὶ ἀποκτενοῦσιν αὐτόν,
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
[καὶ ἐλυπήθησαν σφόδρα^c.]

S. Mark ix. 30, 31.

30 Κακεῖθεν ἐξελθόντες ἐπορεύοντο διὰ τῆς Γαλιλαίας,

καὶ οὐκ ἤθελεν ἵνα τις γνοί·

31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι

Ὁ υἱὸς τοῦ ἀνθρώπου * παραδίδοται εἰς χεῖρας ἀνθρώπων,

καὶ ἀποκτενοῦσιν αὐτόν,

καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας^b ἀναστήσεται.

32 οἱ δὲ ἠγνόουν τὸ ῥῆμα,

καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.

^a συναστῶν occurs only Luke ix. 37, xxii. 10; Acts x. 25, xx. 22; Heb. vii. 1, 10.^b Cf. Luke vii. 12, viii. 42.^c Cf. Matt. ix. 22, xv. 28.

59. THE HEALING OF THE DEMONIAK BOY.

S. Luke ix. 37—43^a.

37 [Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ] κατελθόντων αὐτῶν [ἀπὸ τοῦ ὄρους] συνήντησεν^a αὐτῷ ὄχλος πολὺς.

38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων †
 Διδάσκαλε, [δέομαί σου] ἐπιβλέψαι ἐπὶ τὸν υἱόν μου,
 ὅτι [μονογενὴς μοί ἐστιν^b], 39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν,
 καὶ [ἐξέφνης κρᾶζει, καὶ] σπαράσσει αὐτόν μετὰ ἀφροῦ
 [καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν].
 40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, †
 καὶ οὐκ ἠδυνήθησαν.
 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
 ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
 ἕως πότε ἔσομαι πρὸς ὑμᾶς †
 καὶ ἀνέξομαι ὑμῶν;
 προσάγαγε ὧδε τὸν υἱόν σου.
 42 ἔτι δὲ προσερχομένου αὐτοῦ
 ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν·

ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ,

καὶ ἰάσατο τὸν παῖδα [καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ].
 43 [ἐξεπλήσσοντο^d δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.]

60. SECOND PREDICTION OF THE PASSION.

S. Luke ix. 43^b—45.

43 [Πάντων δὲ θαυμάζόντων ἐπὶ πᾶσιν οἷς ἐποίει]

εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ
 44 [Θέσθε ὑμεῖς εἰς τὰ ὄντα ὑμῶν τοὺς λόγους τούτους,]
 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας
 ἀνθρώπων.

45 οἱ δὲ ἡγνούουν τὸ ῥήμα τοῦτο,
 [καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό,]
 καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτόν [περὶ τοῦ ῥήματος τούτου].

^a Cf. Matt. vii. 28, xiii. 54, xix. 25; Mark i. 22, vi. 2, vii. 37, x. 26, xi. 18; Luke ii. 48, iv. 32; Acts xiii. 12.

^b Cf. Matt. vi. 80=Luke xii. 28; Matt. viii. 26, xiv. 31, xvi. 8. A commonplace.

^c Cf. Matt. xviii. 31, xxvi. 22.

^d Cf. Luke xviii. 34, xxiv. 16.

^e See page 46, note ^d.

61. THE DISPUTE ABOUT PRECEDENCE.

S. Matthew xviii. 1—5, x. 40^a.

1 [Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες]

Τίς ἄρα μείζων [ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν];

* a

2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν
καὶ εἶπεν

κ.τ.λ.

5 καὶ ὁς ἐὰν δέξηται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου,
ἐμὲ δέχεται·

Doublet:

x. 40 Ὁ δεχόμενος ὑμᾶς
ἐμὲ δέχεται.

S. Mark ix. 33—37.

33 Καὶ ἦλθον εἰς Καφαρναούμ.

Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς

Τί ἐν τῇ ὁδῷ διελογίζεσθε;

34 οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ
τίς μείζων.

35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς

Εἴ τις θέλει πρῶτος εἶναι

ἔσται πάντων ἔσχατος καὶ πάντων διάκονος^a.36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν
καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς37 Ὃς ἂν ἐν τῶν τοιούτων παιδίῳ δέξηται ἐπὶ τῷ ὀνόματί μου,
ἐμὲ δέχεται·καὶ ὁς ἂν ἐμὲ δέχηται,
οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με^b.

62. THE STRANGER WHO EXORCISED IN THE NAME OF JESUS.

S. Mark ix. 38—40.

38 Ἐφῆ αὐτῷ ὁ Ἰωάννης Διδάσκαλε,
εἶδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε αὐτόν,
οὐδεὶς γὰρ ἔστιν ὁς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου
καὶ δυνήσεται ταχὺ κακολογησαί με·

40 ὁς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.

63. THE CUP OF COLD WATER IN THE NAME OF A DISCIPLE.

S. Matthew x. 42.

42 καὶ ὁς ἂν ποτίσῃ [ἓνα τῶν μικρῶν τούτων]
ποτήριον ψυχροῦ [μόνον] εἰς ὄνομα μαθητοῦ,
ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.^a Cf. Matt. xxiii. 11,ὁ δὲ μείζων ὑμῶν
ἔσται ὑμῶν διάκονος.

Doublet: Matt. xx. 26,

ὁς ἂν θέλῃ ἐν ὑμῶν μέγας γενέσθαι
ἔσται ὑμῶν διάκονος,
καὶ ὁς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δούλος.)

Cf. Mark x. 43, 44, ὁς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῶν, ἔσται ὑμῶν διάκονος, καὶ ὁς ἂν θέλῃ ἐν ὑμῶν εἶναι πρῶτος, ἔσται πάντων δούλος.

^b Cf. Matt. x. 40^b,καὶ ὁ ἐμὲ δεχόμενος
δέχεται τὸν ἀποστείλαντά με.^c Compare similar teaching in Matt. xxv. 35—42.

61. THE DISPUTE ABOUT PRECEDENCE.

S. Luke ix. 46—48, xxii. 24, x. 16.

46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,
 τὸ τίς ἂν εἴη μείζων αὐτῶν.
 Doublet :
 xxii. 24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς
 τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων^a.
 ix. 47 [ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν^e]

ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ,
 48 καὶ εἶπεν αὐτοῖς

Ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου
 ἐμὲ δέχεται,

καὶ ὃς ἂν ἐμὲ δέξηται
 δέχεται τὸν ἀποστείλαντά με.
 Doublet :
 x. 16 ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
 καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ.
 ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.
 ix. 48 [ὁ γὰρ μικρότερος ἐν πᾶσι ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.]

62. THE STRANGER WHO EXORCISED IN THE NAME OF JESUS.

S. Luke ix. 49, 50.

49 [Ἀποκριθεὶς δὲ] Ἰωάννης εἶπεν Ἐπιστάτα, †
 εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
 καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.
 50 εἶπεν δὲ [πρὸς αὐτὸν] Ἰησοῦς Μὴ κωλύετε, †

ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.

^a Cf. Luke xxii. 26, ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

^e Cf. Mark ii. 8 = Matt. ix. 4 = Luke v. 22 ; Luke vi. 8.

64. OF CAUSING SCANDALS.

S. Matthew xviii. 6, 8—9; v. 30, 29.

6 ὅς δ' ἂν σκανδαλίσῃ
 ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ],
 συμφέρει αὐτῷ
 ἵνα κρεμασθῇ μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ
 καὶ καταποντισθῇ [ἐν τῷ πελάγει] τῆς θαλάσσης.
 κ.τ.λ.

8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε,
 ἔκκοψον αὐτόν [καὶ βάλε ἀπὸ σοῦ].
 καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, †
 ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα
 βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

Doublet:

v. 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

xviii. 9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε,
 ἔξελε αὐτόν [καὶ βάλε ἀπὸ σοῦ].
 καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, †

ἢ δύο ὀφθαλμοὺς ἔχοντα
 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

Doublet:

v. 29 εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιός] σκανδαλίζει σε,
 ἔξελε αὐτόν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

S. Mark ix. 42—49.

42 Καὶ ὅς ἂν σκανδαλίσῃ (1)
 ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων, (2)
 καλὸν ἐστὶν αὐτῷ μᾶλλον
 εἰ περὶκειται μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ
 καὶ βέβληται εἰς τὴν θάλασσαν.

43 Καὶ ἐὰν σκανδαλίσῃ σε ἡ χεὶρ σου,
 ἀπόκοψον αὐτήν.
 καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν
 ἢ τὰς δύο χεῖρας ἔχοντα
 ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἀσβεστον.

45 καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε,
 ἀπόκοψον αὐτόν.

καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν
 ἢ τοὺς δύο πόδας ἔχοντα
 βληθῆναι εἰς τὴν γέενναν.

47 καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε,
 ἔκβαλε αὐτόν.
 καλὸν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν
 τοῦ θεοῦ

ἢ δύο ὀφθαλμοὺς ἔχοντα
 βληθῆναι εἰς γέενναν,

48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ
 καὶ τὸ πῦρ οὐ σβέννυται.^a
 49 πᾶς γὰρ πυρὶ ἀλισθήσεται.

65. SALT IS GOOD.

S. Matthew v. 13.

13 [Ὑμεῖς ἐστέ] τὸ ἅλας [τῆς γῆς].
 ἐὰν δὲ τὸ ἅλας μωρανθῇ,
 ἐν τίνι ἀλισθήσεται;
 κ.τ.λ.

S. Mark ix. 50.

50 Καλὸν τὸ ἅλας.
 ἐὰν δὲ τὸ ἅλας ἄναλον γένηται,
 ἐν τίνι αὐτὸ ἀρτύσετε;

ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

^a LXX. Isaiah lxvi. 24, καὶ ἐξελεύσονται καὶ ὄψονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί· ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πᾶση σαρκί.

64. OF CAUSING SCANDALS.

S. Luke xvii. 2.

· · · · ·
 2 λυσιτελεῖ αὐτῷ
 εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ †
 καὶ ῥριπται εἰς τὴν θάλασσαν
 ἢ ἵνα σκανδαλίσῃ (1)
 τῶν μικρῶν τούτων ἕνα. † (2)

65. SALT IS GOOD.

S. Luke xiv. 34.

34 Καλὸν οὖν τὸ ἅλας·
 εἰάν τις καὶ τὸ ἅλας μωρανθῇ,
 ἐν τίνι ἀρτυθήσεται;
 κ.τ.λ.

66. ON THE QUESTION OF DIVORCE.

S. Matthew xix. 1—9, v. 31, 32.

- 1 Καὶ [ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους,]
 μετῆρεν ἀπὸ [τῆς Γαλιλαίας] †
 καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας
 πέραν τοῦ Ἰορδάνου.
 2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι [πολλοί], †
 καὶ ἐθεράπευσεν αὐτοὺς [ἐκεῖ].
 3 Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι
 πειράζοντες αὐτὸν [καὶ λέγοντες] (2)
 Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα [αὐτοῦ κατὰ πᾶσαν αἰτίαν]; (1) †
 4 ὁ δὲ ἀποκριθεὶς εἶπεν
 [Οὐκ ἀνέγνωτε* ὅτι] ὁ κτίσας ἀπ' ἀρχῆς †
 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς 5 [καὶ εἶπεν]
 Ἐνεκα τούτου καταλείψει ἄνθρωπος
 τὸν πατέρα καὶ τὴν μητέρα
 [καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ],
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·
 6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία· †
 ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.
 7 [λέγουσιν αὐτῷ] Τί [οὖν] Μωυσῆς ἐνετείλατο †
 δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι; † (3)
 λέγει αὐτοῖς 8 ὅτι
 [Μωυσῆς] πρὸς τὴν σκληροκαρδίαν ὑμῶν
 ἐπέτρεψεν ὑμῖν ἀπολῦσαι [τὰς γυναῖκας ὑμῶν,
 ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως].
 9 λέγω δὲ ὑμῖν ὅτι
 ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [μὴ ἐπὶ πορνείᾳ]
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται.
 Doublet:
 v. 31 Ἐρρέθη δὲ
 ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 δότω αὐτῇ ἀποστάσιον^b.
 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι
 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ [παρεκτὸς λόγου πορνείας]
 πριεῖ αὐτὴν μοιχευθῆναι.

S. Mark x. 1—12.

- 1 Καὶ
 ἐκείθεν ἀναστὰς
 ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας
 καὶ πέραν τοῦ Ἰορδάνου,
 καὶ συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν,
 καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.
 2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν
 εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, (1)
 πειράζοντες αὐτόν. (2)
 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
 Τί ὑμῖν ἐνετείλατο Μωυσῆς;
 4 οἱ δὲ εἶπαν Ἐπέτρεψεν Μωυσῆς
 βιβλίον ἀποστασίου γράφαι καὶ ἀπολῦσαι^b.
 5 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
 Πρὸς τὴν σκληροκαρδίαν ὑμῶν
 ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·
 6 ἀπὸ δὲ ἀρχῆς κτίσεως
 ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·
 7 ἕνεκεν τούτου καταλείψει ἄνθρωπος
 τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
 8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·
 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ·
 9 ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.
 10 Καὶ εἰς τὴν οἰκίαν πάλιν
 οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.
 11 καὶ λέγει αὐτοῖς
 Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ
 καὶ γαμήσῃ ἄλλην
 μοιχᾶται ἐπ' αὐτήν^d,
 12 καὶ εἰς αὐτὴν ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον
 μοιχᾶται^e.

* Matt. xii. 8, 5, xix. 4, xxi. 16, 42, xxii. 81; Mark ii. 25, xii. 10, 26; Luke vi. 3, x. 26.

^b LXX. Deut. xxiv. 8, εἰς δὲ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται εἰς τὴν οἰκίαν αὐτοῦ, καὶ ἔσται ἡ γυναῖκα αὐτοῦ ὡς ἡ οἰκία αὐτοῦ, καὶ ἀπελθούσα γένῃται ἀνδρὶ ἐτέρῳ κ.τ.λ.^c LXX. Gen. i. 27, καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. Gen. ii. 24, ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Cf. Eph. v. 31.^d 1 Cor. vii. 10, 11, τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι—εἰς δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω—καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.^e Rom. vii. 8, ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίζει εἰς τὴν οἰκίαν αὐτοῦ ἀνδρὶ ἐτέρῳ.

66. ON THE QUESTION OF DIVORCE.

S. Luke xvi. 18^a.

18 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
καὶ γαμῶν ἑτέραν
μοιχεύει.

67. BLESSING LITTLE CHILDREN.

S. Matthew xix. 13—15.

13 [Τότε] προσηνέχθησαν αὐτῷ παιδιά,
 ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς [καὶ προσεύξῃται (2)]· †
 οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
 14 ὁ δὲ Ἰησοῦς εἶπεν
 "Ἀφετε τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ εἰσελθεῖν πρὸς με, †
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
 * *

15 καὶ
 ἐπιθεῖς τὰς χεῖρας αὐτοῖς [ἐπορεύθη ἐκεῖθεν].

S. Mark x. 13—16.

13 Καὶ προσέφερον αὐτῷ παιδιά
 ἵνα αὐτῶν ἀψηται.
 οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
 14 ἰδὼν (1) δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς
 "Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς με, * μὴ κωλύετε αὐτά,
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 15 ἀμὴν λέγω ὑμῖν,
 ὅς ἂν μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
 οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
 16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει (2)
 τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

68. "WHY CALLEST THOU ME GOOD?"

S. Matthew xix. 16—22.

16 Καὶ [ἰδοὺ]
 εἰς προσελθὼν αὐτῷ εἶπεν †
 Διδάσκαλε *, τί [ἀγαθόν] ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; †
 17 ὁ δὲ εἶπεν αὐτῷ Τί με ἑρωτᾷς περὶ τοῦ ἀγαθοῦ;
 εἰς ἐστὶν ὁ ἀγαθός· †
 [εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει] τὰς ἐντολάς.
 18 [λέγει αὐτῷ Ποίᾳ; ὁ δὲ Ἰησοῦς ἔφη
 Τό] Οὐ φονεύσεις^b, Οὐ μοιχεύσεις, Οὐ κλέψεις,
 Οὐ ψευδομαρτυρήσεις,
 19 Τίμα τὸν πατέρα καὶ τὴν μητέρα,
 [καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^c.]
 20 λέγει αὐτῷ ὁ [νεανίσκος^d]
 Ταῦτα πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; (1)
 21 ἔφη αὐτῷ [ὁ Ἰησοῦς Εἰ θέλεις τέλειος εἶναι,]
 ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός τοῖς πτωχοῖς, †
 καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.
 22 ἀκούσας δὲ ὁ [νεανίσκος^d] τὸν λόγον τοῦτον
 ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

S. Mark x. 17—22.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
 προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπρώτα αὐτόν
 Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;
 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν;
 οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.
 19 τὰς ἐντολάς οἶδας
 Μὴ φονεύσης^b, Μὴ μοιχεύσης, Μὴ κλέψῃς,
 Μὴ ψευδομαρτυρήσης, [Μὴ ἀποστερήσης,]
 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
 20 ὁ δὲ ἔφη αὐτῷ
 Διδάσκαλε, ταῦτα πάντα ἐφύλαξα ἐκ νεότητός μου.
 21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν
 καὶ εἶπεν αὐτῷ * "Ἐν σε ὑστερεῖ· (1)
 ὑπάγε ὅσα ἔχεις πώλησον καὶ δός τοῖς πτωχοῖς,
 καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι.
 22 ὁ δὲ στυγνάζας ἐπὶ τῷ λόγῳ
 ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

69. THE CAMEL AND THE NEEDLE'S EYE.

S. Matthew xix. 23—26.

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ
 [Ἀμὴν λέγω ὑμῖν ὅτι] πλούσιος δυσκόλως †
 εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· †
 24 πάλιν δὲ λέγω ὑμῖν,
 εὐκοπώτερόν ἐστιν
 κάμηλον διὰ τρήματος ραφίδος εἰσελθεῖν
 ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ.
 25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες †
 Τίς [ἄρα] δύναται σωθῆναι;
 26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς †
 Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν,
 παρὰ δὲ θεῷ πάντα δυνατά, †

S. Mark x. 23—27.

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ
 Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
 εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.
 24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ.
 ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς Τέκνα,
 πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·
 25 εὐκοπώτερόν ἐστιν
 κάμηλον διὰ τρυμαλιᾶς ραφίδος διελθεῖν
 ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
 26 οἱ δὲ * περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν
 Καὶ τίς δύναται σωθῆναι;
 27 ἐμβλέψας * αὐτοῖς ὁ Ἰησοῦς λέγει
 Παρὰ ἀνθρώποις ἀδύνατον * ἀλλ' οὐ παρὰ θεῷ,
 πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.

* Cf. Matt. xviii. 3, 4, ἀμὴν λέγω ὑμῖν ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

^b LXX. Exod. xx. 12=Deut. v. 16, τίμα τὸν πατέρα σου καὶ τὴν μητέρα * * * * *, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ φονεύσεις, οὐ ψευδομαρτυρήσεις * * *, οὐκ ἐπιθυμήσεις * * * * *. But Deut. agrees with S. Luke's order, except that it puts the fifth commandment before the others. Deut. xxiv. 14, οὐκ ἀποστερήσεις (s. v. l.) μισθὸν πένητος, cf. 1 Cor. vi. 7, 8.

67. BLESSING LITTLE CHILDREN.

S. Luke xviii. 15—17.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη
 ἵνα αὐτῶν ἅπτηται·
 [ιδόντες (1)] δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.
 16 ὁ δὲ Ἰησοῦς [προσεκαλίσσατο αὐτὰ] λέγων
 "Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά,
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 17 ἂμὴν λέγω ὑμῖν,
 ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
 οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

68. "WHY CALLEST THOU ME GOOD?"

S. Luke xviii. 18—23.

18 Καὶ
 ἐπηρώτησέν τις αὐτὸν [ἔρχων λέγων]
 Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; †
 οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.
 20 τὰς ἐντολάς οἶδας

Μὴ μοιχεύσης^b, Μὴ φονεύσης, Μὴ κλέψης, †
 Μὴ ψευδομαρτυρήσης,
 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

21 ὁ δὲ εἶπεν
 Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.
 22 [ἀκούσας] δὲ ὁ Ἰησοῦς
 εἶπεν αὐτῷ "Ἐτι ἔν σοι λείπει·
 [πάντα] ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς,
 καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.
 23 ὁ δὲ ἀκούσας ταῦτα
 περιλυπὸς ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.

69. THE CAMEL AND THE NEEDLE'S EYE.

S. Luke xviii. 24—27.

24 Ἰδὼν δὲ [αὐτὸν] ὁ Ἰησοῦς εἶπεν
 Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
 εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·

25 εὐκοπώτερον [γάρ] ἐστὶν
 κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν
 ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
 26 εἶπαν δὲ οἱ ἀκούσαντες
 Καὶ τίς δύναται σωθῆναι;
 27 ὁ δὲ εἶπεν
 Τὰ ἀδύνατα παρὰ ἀνθρώποις } †
 δυνατὰ παρὰ τοῦ θεοῦ ἐστίν. }

^b Doublet, borrowed from Matt. xxii. 39=Mark xii. 31=Luke x. 27, § 82. LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

^d Mark xiv. 51, xvi. 5; Luke vii. 14.

^e Cf. Matt. xii. 28, xxi. 31, 43. Elsewhere S. Matthew writes βασιλεία τῶν οὐρανῶν which is a phrase peculiar to himself.

70. THE REWARDS OF DISCIPLESHIP.

S. Matthew xix. 27, 28^a, 29, 30.

27 [Τότε ἀποκριθεὶς] ὁ Πέτρος εἶπεν αὐτῷ †
 Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι·
 [τί ἄρα ἔσται ἡμῖν;] 28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς
 Ἀμὴν λέγω ὑμῖν ὅτι κ.τ.λ.
 29 καὶ πᾶς ὅστις ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς
 ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγρούς †
 ἕνεκεν τοῦ ἐμοῦ ὀνόματος,
 πολλαπλασίονα λήμψεται
 καὶ ζωὴν αἰώνιον [κληρονομήσει].
 30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι^b.

S. Mark x. 28—31.

28 Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ
 Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.
 29 ἔφη * ὁ Ἰησοῦς †
 Ἀμὴν λέγω ὑμῖν *
 οὐδεὶς ἔστιν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς
 ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγρούς
 ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,
 30 εἰ μὴ λάβῃ ἑκατονταπλασίονα^a νῦν ἐν τῷ καιρῷ τούτῳ
 οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς
 καὶ μητέρας καὶ τέκνα καὶ ἀγρούς μετὰ διωγμῶν,
 καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι^b.

71. THIRD PREDICTION OF THE PASSION.

S. Matthew xx. 17—19.

17 [Μόλων] δὲ ἀναβαίνειν Ἰησοῦς εἰς Ἱεροσόλυμα †
 παρέλαβεν τοὺς δώδεκα [μαθητὰς κατ' ἰδίαν^c],
 καὶ ἐν τῇ ὁδῷ (ι) εἶπεν αὐτοῖς
 18 Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν,
 καὶ κατακρινούσιν αὐτὸν θανάτῳ,
 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 εἰς τὸ ἐμπαῖξαι
 καὶ μαστιγῶσαι καὶ σταυρῶσαι,
 καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

S. Mark x. 32—34.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ (ι) ἀναβαίνοντες εἰς Ἱεροσόλυμα,
 καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο,
 οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.
 καὶ παραλαβὼν πάλιν τοὺς δώδεκα
 ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν 33 ὅτι
 Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
 τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν,
 καὶ κατακρινούσιν αὐτὸν θανάτῳ
 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν
 34 καὶ ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ
 καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
 καὶ μετὰ τρεῖς ἡμέρας^d ἀναστήσεται.

72. THE AMBITIOUS REQUEST.

S. Matthew xx. 20—28.

20 [Τότε] προσῆλθεν αὐτῷ
 [ἡ μήτηρ] τῶν υἱῶν Ζεβεδαίου^e [μετὰ τῶν υἱῶν αὐτῆς
 προσκυνούσα^f καὶ] αἰτοῦσά τι ἀπ' αὐτοῦ.
 21 ὁ δὲ εἶπεν αὐτῇ Τί θέλεις;
 λέγει αὐτῷ Εἰπέ ἵνα καθίσωσιν [οὗτοι οἱ δύο υἱοί μου] †
 εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐνωπύμων σου
 ἐν τῇ βασιλείᾳ σου.

S. Mark x. 35—45.

35 Καὶ προσπορεύονται αὐτῷ
 Ἰάκωβος καὶ Ἰωάννης οἱ δύο υἱοὶ Ζεβεδαίου
 λέγοντες αὐτῷ
 Διδάσκαλε, θέλομεν ἵνα ὁ εἰς αἰτήσωμέν σε ποιήσης ἡμῖν.
 36 ὁ δὲ εἶπεν αὐτοῖς Τί θέλετε ποιήσω ὑμῖν;
 37 οἱ δὲ εἶπαν αὐτῷ Δός ἡμῖν ἵνα
 εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν
 ἐν τῇ δόξῃ σου.

^a Cf. Luke viii. 8.^b This refrain occurs also in Matt. xx. 16; Luke xiii. 30.^c Cf. Matt. xiv. 13, 23, xvii. 1, 19, xx. 17, xxiv. 3; Mark iv. 34, vi. 31, 32, vii. 33, ix. 2, 28, xiii. 3; Luke ix. 10, x. 23.^d See page 46, note ^d.^e Matt. xxvii. 56.

70. THE REWARDS OF DISCIPLESHIP.

S. Luke xviii. 28—30.

28 Εἶπεν δὲ ὁ Πέτρος
 Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι.
 29 ὁ δὲ εἶπεν αὐτοῖς
 Ἀμὴν λέγω ὑμῖν ὅτι
 οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν [ἢ γυναῖκα^ε] ἢ ἀδελφούς
 ἢ γονεῖς ἢ τέκνα
 ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,
 30 ὃς οὐχὶ μὴ λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ

καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

71. THIRD PREDICTION OF THE PASSION.

S. Luke xviii. 31—34.

31 Παραλαβὼν δὲ τοὺς δώδεκα
 εἶπεν πρὸς αὐτούς
 Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ,
 καὶ [τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν]
 τῷ υἱῷ τοῦ ἀνθρώπου.
 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν
 καὶ ἐμπαυχθήσεται [καὶ ὑβρισθήσεται] καὶ ἐμπτυσθήσεται,
 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, †
 καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. †
 34 [Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο
 κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα^h.]

72. THE AMBITIOUS REQUEST.

S. Luke xii. 50, xxii. 25, 26.

^ε Cf. Matt. viii. 2, ix. 18, xiv. 33, xv. 25; Mark v. 6.^ε Cf. Luke xiv. 26, § 108.^h Cf. Luke ix. 45, § 60; xxiv. 16, § 158.

22 [ἀποκριθεὶς] δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε·
δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ [μᾶλλον^a] πίνειν;

λέγουσιν αὐτῷ Δυνάμεθα.

23 λέγει αὐτοῖς Τὸ [μὲν] ποτήριόν μου πίεσθε,

τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων
οὐκ ἔστιν ἐμὸν δοῦναι,
ἀλλ' οἷς ἡτοίμασται [ὑπὸ τοῦ πατρὸς μου^b].

24 καὶ ἀκούσαντες οἱ δέκα

ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν †
Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν

κατακυριεύουσιν αὐτῶν

καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

26 οὐχ οὕτως ἐστὶν ἐν ὑμῖν·

ἀλλ' ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι †
ἔσται ὑμῶν διάκονος^c,

27 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος
ἔσται ὑμῶν δοῦλος^d.

28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου

οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε·
δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω,

ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

39 οἱ δὲ εἶπαν αὐτῷ Δυνάμεθα.

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε
καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆσεσθε,

40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων
οὐκ ἔστιν ἐμὸν δοῦναι,
ἀλλ' οἷς ἡτοίμασται.

41 καὶ ἀκούσαντες οἱ δέκα

ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς
Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν

κατακυριεύουσιν αὐτῶν

καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

43 οὐχ οὕτως ἐστὶν ἐν ὑμῖν·

ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν,
ἔσται ὑμῶν διάκονος,

44 καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος,
ἔσται πάντων δοῦλος^d.

45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου

οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

73. THE HEALING OF THE BLIND MAN BARTIMÆUS.

S. Matthew xx. 29—34.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερειχῶ
[ἠκολούθησεν αὐτῷ] ὄχλος πολὺς.

30 [καὶ ἰδοὺ δύο^e] τυφλοὶ
καθήμενοι παρὰ τὴν ὁδόν,
ἀκούσαντες

ὅτι Ἰησοῦς παράγει,

ἔκραξαν λέγοντες [Κύριε,] ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. †

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· †

οἱ δὲ μείζον ἔκραξαν [λέγοντες
Κύριε,] ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. †

32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς

καὶ εἶπεν

Τί θέλετε ποιῆσω ὑμῖν; †

33 λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

34 [σπλαγχνισθεὶς^f] δὲ ὁ Ἰησοῦς [ἤψατο^g τῶν ὀμμάτων αὐτῶν]

καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

S. Mark x. 46—52.

46 Καὶ ἔρχονται εἰς Ἱερειχῶ.

Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ
καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ
ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης
ἐκάθητο παρὰ τὴν ὁδόν.

47 καὶ ἀκούσας

ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἔστιν

ἤρξατο κράζειν καὶ λέγειν Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν με.

48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· †

ὁ δὲ πολλῷ μᾶλλον ἔκραζεν

Υἱὲ Δαυεὶδ, ἐλέησόν με.

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν.

καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ

Θάρσει, ἔγειρε, φωνεῖ σε.

50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ

ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.

51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν

Τί σοι θέλεις ποιῆσω;

ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνὶ^h, ἵνα ἀναβλέψω.

52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ

Ῥαββουνὶ, ἢ πίστις σου σέσωκέν σεⁱ.

καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

^a Cf. Matt. ii. 18, xvi. 27, xvii. 12, 22; Luke ix. 44, xix. 11, &c.

^b Cf. Matt. vii. 21, x. 32 f., xi. 27, &c.; Luke ii. 49, x. 22, xxii. 29, xxiv. 49. The phrase does not occur in S. Mark.

^c Cf. Matt. xxiii. 10, ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

^d Cf. Mark ix. 35, εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

^e Cf. Matt. viii. 28, ix. 27, xxi. 2.

^f Cf. Mark i. 41, vi. 34, viii. 2, ix. 22; Matt. ix. 36, xiv. 14, xv. 82, xviii. 27; Luke vii. 13, x. 33.

^g Cf. Mark i. 41, vii. 33; Matt. viii. 3, 15, ix. 29, xvii. 7; Luke v. 13, vii. 14, xxii. 51.

^h Cf. John xx. 16.

xii. 50 [βάπτισμα δὲ ἔχω βαπτισθῆναι
καὶ πῶς συνέχομαι ἕως οὗτου τελεσθῇ.]

xxii. 25 ὁ δὲ εἶπεν αὐτοῖς
Οἱ βασιλεῖς τῶν ἐθνῶν
κυριεύουσιν αὐτῶν
καὶ οἱ ἐξουσιάζοντες αὐτῶν [εὐεργέται καλοῦνται].
26 ὑμεῖς δὲ οὐχ οὕτως, †
ἀλλ' ὁ μείζων ἐν ὑμῖν
γενέσθω ὡς ὁ νεώτερος,
καὶ ὁ ἡγούμενος
ὡς ὁ διακονῶν.

73. THE HEALING OF THE BLIND MAN BARTIMÆUS.

S. Luke xviii. 35—43.

35 [Ἐγένετο δὲ ἐν τῷ] ἐγγίξειν αὐτὸν εἰς Ἱερειχὼν

τυφλὸς τις }
ἐκάθητο παρὰ τὴν ὁδὸν ἐπαίτων. } †
36 ἀκούσας δὲ [ὄχλον διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο·
37 ἀπήγγειλαν δὲ αὐτῷ] ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.
38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. †
39 καὶ [οἱ προάγοντες] ἐπετίμων αὐτῷ ἵνα σιγήσῃ·
αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν
Υἱὲ Δαυεὶδ, ἐλέησόν με.
40 σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν.

ἐγγίσαντος δὲ αὐτοῦ
ἐπηρώτησεν αὐτόν
41 Τί σοι θέλεις ποιήσω ;
ὁ δὲ εἶπεν Κύριε, ἵνα ἀναβλέψω.
42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
[Ἀνάβλεψον·] ἡ πίστις σου σέσωκέν σε¹.
43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ
[δοξάζων τὸν θεόν². Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ].

¹ This refrain is repeated Mark v. 34 ; Luke vii. 50, viii. 48, xvii. 19.

² Cf. Mark ii. 12 ; Matt. ix. 8, xv. 31 ; Luke ii. 20, v. 25, 26, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47.

74. THE TRIUMPHAL ENTRY INTO JERUSALEM.

S. Matthew xxi. 1—3, 6—10.

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα
[καὶ ἦλθον] εἰς Βηθφαγὴν
εἰς τὸ ὄρος τῶν Ἐλαιῶν,
[τότε Ἰησοῦς] ἀπέστειλεν δύο μαθητὰς 2 λέγων αὐτοῖς
Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,
καὶ εὐθὺς
εὐρήσετε [θνον] δεδεμένην [καὶ] πῶλον [μετ' αὐτῆς] †

λύσαντες ἀγάγετέ μοι.
3 καὶ ἐάν τις ὑμῖν εἴπῃ τι,
εῖρεῖτε ὅτι ὁ κύριος αὐτῶν χρειάν ἔχει·
εὐθὺς δὲ ἀποστελεῖ αὐτούς. †
κ.τ.λ.

6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες

καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς †

7 ἤγαγον [τὴν θνον καὶ] τὸν πῶλον,
καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια,
καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.
8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ,
ἄλλοι δὲ ἔκοπτον κλάδους [ἀπὸ τῶν δένδρων †
καὶ ἐστρώννουν ἐν τῇ ὁδῷ].
9 οἱ δὲ [ὄχλοι οἱ] προάγοντες [αὐτὸν] καὶ οἱ ἀκολουθοῦντες
ἔκραζον

λέγοντες
Ὡσαννὰ [τῷ υἱῷ Δαυεὶδ].
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

Ὡσαννὰ ἐν τοῖς ὑψίστοις.^δ
10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα κ.τ.λ.

S. Mark xi. 1—11.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα
εἰς Βηθφαγὴν καὶ Βηθανίαν
πρὸς τὸ ὄρος τῶν Ἐλαιῶν,
ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ 2 καὶ λέγει αὐτοῖς
Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,
καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν
εὐρήσετε πῶλον δεδεμένον
ἐφ' ὃν οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν·
λύσατε αὐτὸν καὶ φέρετε.
3 καὶ ἐάν τις ὑμῖν εἴπῃ τί ποιεῖτε τοῦτο;
εἰπατε Ὁ κύριος αὐτοῦ χρειάν ἔχει·
καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὡδε.

4 καὶ ἀπῆλθον καὶ εὗρον πῶλον
δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου,
καὶ λύουσιν αὐτόν.

5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς
τί ποιεῖτε λύοντες τὸν πῶλον;
6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς·
καὶ ἀφῆκαν αὐτούς.

7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν,
καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν,
καὶ ἐκάθισεν ἐπ' αὐτόν.

8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, †
ἄλλοι δὲ στιβάδας κύναντες ἐκ τῶν ἀγρῶν.

9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον

*

Ὡσαννά·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^α.

10 Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ·
Ὡσαννὰ ἐν τοῖς ὑψίστοις.

11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα ὁψέ ἦδη οὕσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

75. THE SIGHT OF THE BARREN FIG-TREE.

S. Matthew xxi. 18, 19^a.

18 [Πρωὶ] δὲ ἐπαναγαγὼν [εἰς τὴν πόλιν]
ἐπείνασεν. 19 καὶ ἰδὼν συκὴν μίαν [ἐπὶ τῆς ὁδοῦ]
ἦλθεν ἐπ' αὐτήν,
καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα [μόνον], †

καὶ λέγει αὐτῇ
Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. †

S. Mark xi. 12—14.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας
ἐπείνασεν. 13 καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσιν φύλλα
ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτήν
οὐδὲν εὗρεν εἰ μὴ φύλλα,
ὁ γὰρ καιρὸς οὐκ ἦν σύκων.
14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ
Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.
καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

^a LXX. Ps. cxviii. 25, ὦ Κύριε, σῶσον δὴ, ὦ Κύριε, εὐδόξωσον δὴ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.^b Cf. Luke ii. 14, δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ.

74. THE TRIUMPHAL ENTRY INTO JERUSALEM.

S. Luke xix. 29—38.

S. John xii. 12—14^a.

29 Καὶ [ἐγένετο] ὥς ἤγγισεν
εἰς Βηθφαγή καὶ Βηθανιά
πρὸς τὸ ὄρος [τὸ καλούμενον] Ἐλαιῶν,
ἀπέστειλεν δύο τῶν μαθητῶν 30 λέγων
Ἑπάγετε εἰς τὴν κατέναντι κώμην, †
ἐν ᾗ εἰσπορευόμενοι
εὐρήσετε πῶλον δεδεμένον,
ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν,
καὶ λύσαντες αὐτὸν ἀγάγετε.
31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διὰ τί λύετε;
[οὕτως] ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.

32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον [καθὼς εἶπεν αὐτοῖς].

33 λυόντων δὲ [αὐτῶν τὸν πῶλον]
εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς
Τί λύετε τὸν πῶλον;
34 οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.

35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν,
καὶ ἐπερίψαυτες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον †
ἐπεβίβασαν τὸν Ἰησοῦν. 36 [πορευομένου δὲ αὐτοῦ]
ὑπεστρώσαντες τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
37 [ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τῶν
Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες
αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων.]

38 λέγοντες

Εὐλογημένος ὁ ἐρχόμενος, [ὁ βασιλεὺς^c.] ἐν ὀνόματι Κυρίου^b.[ἐν οὐρανῷ εἰρήνη^b καὶ δόξα] ἐν ὑψίστοις.

[12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν,
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα,
13 ἔλαβον τὰ βαῖα τῶν φοινίκων
καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

καὶ ἐκραύγαζον

Ὡσαννά,
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου^b,
καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
14 εὐρὼν δὲ ὁ Ἰησοῦς ὄντριον ἐκάθισεν ἐπ' αὐτό, κ.τ.λ.]

75. THE SIGHT OF THE BARREN FIG-TREE.

Some critics compare with this the parable of the
barren fig-tree, S. Luke xiii. 6—9.

* Cf. Matt. ii. 2, xxvii. 11, 29, 37, 42; Mark xv. 2, 9, 12, 18, 26, 32; Luke xxiii. 8, 37, 38.

76. THE CLEANSING OF THE TEMPLE.

S. Matthew xxi. 12, 13, 15, 17.

12 Καὶ εἰσῆλθεν [Ἰησοῦς] εἰς τὸ ἱερόν, καὶ ἐξέβαλεν
[πάντας] τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,†

13 καὶ λέγει [αὐτοῖς] Γέγραπται
‘Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται*,
ὕμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν^b.
κ.τ.λ.

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς κ.τ.λ.
ἠγανάκτησαν.

17 Καὶ [καταλιπὼν αὐτοὺς] ἐξῆλθεν ἔξω τῆς πόλεως
[εἰς Βηθανίαν, καὶ ἠυλίσθη ἐκεῖ].

S. Mark xi. 15—19.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα.
Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν
τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέστρεψεν
16 καὶ οὐκ ᾔφειν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,
17 καὶ ἐδίδασκεν καὶ ἔλεγεν Οὐ γέγραπται ὅτι
‘Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν^a;
ὕμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν^b. †

18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν.
ἐφοβοῦντο γὰρ αὐτόν,
πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ^d.
19 Καὶ ὅταν ὀψέ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

77. THE FIG-TREE WITHERED.

S. Matthew xxi. 19^b—22; vi. 14, 15.

19 καὶ ἐξηράνθη [παραχρῆμα^e] } †
ἡ συκῆ. 20 καὶ ἰδόντες }
οἱ μαθηταὶ ἐθαύμασαν λέγοντες
[Πῶς παραχρῆμα^e] ἐξηράνθη ἡ συκῆ; †
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς
‘Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν †
καὶ μὴ διακριθῆτε (1), [οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
ἀλλὰ] κἂν τῷ ὄρει τοῦτῳ εἴπητε †
‘Ἀρθῇ καὶ βλήθῃ εἰς τὴν θάλασσαν^f,

γενήσεται·

22 καὶ πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσευχῇ
πιστεύοντες λήψετε.

vi. 14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· 15 ἐὰν δὲ μὴ ἀφήτε
τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν
ἀφήσει τὰ παραπτώματα ὑμῶν.

S. Mark xi. 20—25.

20 Καὶ παραπορευόμενοι πρὸς
εἶδον τὴν συκῆν ἐξηραμένην ἐκ ῥιζῶν.
21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ
‘Ραββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται.
22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς
‘Ἐχετε πίστιν θεοῦ· 23 ἀμὴν λέγω ὑμῖν ὅτι

ὅς ἂν εἴπῃ τῷ ὄρει τοῦτῳ

‘Ἀρθῇ καὶ βλήθῃ εἰς τὴν θάλασσαν,
καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ (1)

ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ.

24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε,
πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.

25 καὶ [ὅταν στήκετε προσευχόμενοι], ἀφίετε εἴ τι ἔχετε κατὰ
τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ
παραπτώματα ὑμῶν.

78. THE QUESTION ABOUT JOHN'S BAPTISM.

S. Matthew xxi. 23—27.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν †
προσῆλθαν αὐτῷ διδάσκοντι
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ]
λέγοντες
‘Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς
‘Ἐρωτήσω ὑμᾶς ἀγῶ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι †
ἀγῶ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

S. Mark xi. 27—33.

27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα.
Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ
ἔρχονται πρὸς αὐτόν *
οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
28 καὶ ἔλεγον αὐτῷ
‘Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;
29 ὁ δὲ Ἰησοῦς * εἶπεν αὐτοῖς
‘Ἐπερωτήσω ὑμᾶς * ἕνα λόγον, καὶ ἀποκριθῆτέ μοι,
καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

^a LXX. Is. lvi. 7, ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

^b LXX. Jer. vii. 11, μὴ σπήλαιον ληστῶν ὁ οἶκός μου, οὐ ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτῷ, ἐκεῖ ἐνώπιον ὑμῶν;

^c Cf. Matt. xxvi. 55; Mark xii. 35, xiv. 49; Luke xxi. 37.

^d Matt. xxii. 33. See page 73, note 1.

^e The word παραχρῆμα is used seventeen times by S. Luke, but not elsewhere in the New Testament except in this passage.

76. THE CLEANSING OF THE TEMPLE.

S. Luke xix. 45—48.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν
τοὺς πωλοῦντας,

46 λέγων αὐτοῖς Γέγραπται

Καὶ ἔσται ὁ οἶκος μου οἶκος προσευχῆς^a,
ὕμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν^b.

47 [Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ·^c]

οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς
ἐζήτουν αὐτὸν ἀπολέσαι [καὶ οἱ πρῶτοι τοῦ λαοῦ,

48 καὶ οὐχ ἠύρισκον τὸ τί ποιήσωσιν],

ὁ λαὸς γὰρ ᾧπας ἐξεκρέμετο αὐτοῦ ἀκούων. †

S. John ii. 13—16.

[13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς
Ἱεροσόλυμα ὁ Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦν-
τας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς
καθημένους, 15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας
ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν
κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς τραπέζας ἀνέτρεψεν,
16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν Ἄρατε ταῦτα
ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.]

* 1

78. THE QUESTION ABOUT JOHN'S BAPTISM.

S. Luke xx. 1—8.

1 Καὶ [ἐγένετο ἐν μιᾷ τῶν ἡμερῶν]

διδάσκοντος αὐτοῦ [τὸν λαόν] ἐν τῷ ἱερῷ

[καὶ εὐαγγελιζομένου^e] ἐπέστησαν^b

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,

2 καὶ εἶπαν λέγοντες πρὸς αὐτόν [Εἰπὸν ἡμῖν]

ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,

ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην. †

3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς

Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ εἰπατέ μοι

^f Doublet: Matt. xvii. 20

ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἐχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἐνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

^e εὐαγγελίζομαι in the Middle Voice is frequent in SS. Luke and Paul, but is not used by SS. Matt., Mark, John.

^b ἐπίστημι is frequent in SS. Luke and Paul, but is not used by SS. Matt., Mark, John.

= Luke xvii. 6.

Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ] Ἐκκριθήσῃ καὶ φυτεύθῃ ἐν τῇ θαλάσῃ· καὶ ὑψήκουσεν ἂν ὑμῖν.

25 τὸ βάπτισμα τὸ Ἰωάννου [πόθεν] ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; †

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες
Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ,
ἐρεῖ [ἡμῖν] Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
26 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον,
πάντες γὰρ ὡς προφῆτην ἔχουσιν τὸν Ἰωάννην. †
27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἶδαμεν.
ἔφη αὐτοῖς καὶ αὐτός †
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
ἀποκρίθητέ μοι.

31 καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες
Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ,
ἐρεῖ Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
32 ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;—ἐφοβοῦντο τὸν ὄχλον,
ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφῆτης ἦν.
33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἶδαμεν.
καὶ ὁ Ἰησοῦς λέγει αὐτοῖς
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

79. THE PARABLE OF THE VINEDRESSERS SLAYING THE HEIR.

S. Matthew xxi. 33—42, 44—46.

33 [Ἄλλην παραβολὴν ἀκούσατε.]
Ἄνθρωπος [ἦν οἰκοδεσπότης ὅστις] ἐφύτευσεν ἀμπελῶνα
καὶ φραγμὸν [αὐτῷ] περιέθηκεν †
καὶ ὥρυξεν [ἐν αὐτῷ] ληνὸν
καὶ φκοδόμησεν πύργον,
καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
34 [ὅτε δὲ ἤγγισεν] ὁ καιρὸς [τῶν καρπῶν], ἀπέστειλεν
τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς
λαβεῖν
τοὺς καρποὺς αὐτοῦ.
35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ
[ὃν μὲν] ἔδειραν, } (1)
[ὃν δὲ] ἀπέκτειναν, (5)
[ὃν δὲ] λιθοβόλησαν. (4)
36 πάλιν ἀπέστειλεν ἄλλους δούλους (3) [πλείονας τῶν πρώτων], } (2)
καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
37 [ὕστερον δὲ]
ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν [αὐτοῦ] λέγων } †
Ἐντραπήσονται τὸν υἱόν μου.
38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς

Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν
καὶ σχῶμεν τὴν κληρονομίαν [αὐτοῦ].
39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος } h
καὶ ἀπέκτειναν.
40 [ὅταν οὖν ἔλθῃ] ὁ κύριος τοῦ ἀμπελῶνος, } †
τί ποιήσει [τοῖς γεωργοῖς ἐκείνοις;]
41 [λέγουσιν αὐτῷ] Κακοῦς κακῶς ἀπολέσει αὐτούς,
καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις [γεωργοῖς, οἵτινες †
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν].
42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς †
Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν*;
κ.τ.λ.
? 44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται·
ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν. ?¹
45 Καὶ [ἀκούσαντες] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
[τὰς παραβολὰς αὐτοῦ] ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. (3)
46 καὶ ζητοῦντες αὐτὸν κρατῆσαι (1)
ἐφοβήθησαν τοὺς ὄχλους, (2)
[ἐπεὶ εἰς προφῆτην αὐτὸν εἶχον.]

S. Mark xii. 1—12.

1 Καὶ ἦρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν
Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, †
καὶ περιέθηκεν φραγμὸν
καὶ ὥρυξεν ὑπολήνιον
καὶ φκοδόμησεν πύργον,
καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δουλόν, †
ἵνα παρὰ τῶν γεωργῶν λάβῃ
ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·
3 καὶ λαβόντες αὐτὸν * *
ἔδειραν καὶ ἀπέστειλαν κενόν. } (1)
4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· (3)
κάκεινον ἐκεφαλῶσαν (4) καὶ ἠτίμασαν.
5 καὶ ἄλλον ἀπέστειλεν· κάκεινον ἀπέκτειναν, (5)
καὶ πολλοὺς ἄλλους, } (2)
οὓς μὲν δέροντες οὓς δὲ ἀποκτενύντες.
6 ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν·
ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
Ἐντραπήσονται τὸν υἱόν μου.
7 ἐκείνοι δὲ οἱ γεωργοὶ * * πρὸς ἑαυτοὺς εἶπαν ὅτι †

Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν,
καὶ ἡμῶν ἔσται ἡ κληρονομία.
8 καὶ λαβόντες ἀπέκτειναν αὐτόν,
καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. } † h
9 τί * ποιήσει *
ὁ κύριος τοῦ ἀμπελῶνος;
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

* * * 10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε
Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
11 παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν*;

? * * * * *
* * * * *
* * * * * | 12 Καὶ * *

ἐζήτουν αὐτὸν κρατῆσαι, (1)
καὶ ἐφοβήθησαν τὸν ὄχλον, (2)
ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. (3)
καὶ ἀφέντες αὐτὸν ἀπῆλθαν^b.

* LXX. Ps. cxviii. 22, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Cf. Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 6 f.

^a λαός is a favourite word with S. Luke, not uncommon in S. Matthew, rare in S. Mark.

^b ἴσως occurs here only in the New Testament.

4 Τὸ βάπτισμα Ἰωάνου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;

5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες [ᾧτι]

Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ,

ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;

6 εἰ δὲ εἴπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς,
πεπεισμένος γὰρ ἐστὶν Ἰωάνην προφήτην εἶναι·

7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς

Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

79. THE PARABLE OF THE VINEDRESSERS SLAYING THE HEIR.

S. Luke xx. 9—19.

9 Ἦρξατο δὲ [πρὸς τὸν λαόν·] λέγειν τὴν παραβολὴν ταύτην

Ἀνθρωπος ἐφύτευσεν ἀμπελῶνα,

καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν [χρόνους ἱκανούς].

10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον,

ἵνα

ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ.†

οἱ δὲ γεωργοὶ

ἐξαπέστειλαν αὐτὸν δείραντες κενόν.†

11 καὶ προσέθετο ἕτερον πέμψαι δούλον·

οἱ δὲ ἀκείνον δείραντες καὶ ἀτιμάσαντες [ἐξαπέστειλαν κενόν].

12 καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυμα-
τίσαντες (4) ἐξέβαλον.

13 [εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος Τί ποιήσω;]

πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·

[ἴσως^a] τοῦτον ἐντραπήσονται.†

14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους
λέγοντες

Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν,

ἵνα ἡμῶν γένηται ἡ κληρονομία·

15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος }_h

ἀπέκτειναν.

τί οὖν ποιήσει αὐτοῖς

ὁ κύριος τοῦ ἀμπελῶνος;

16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς [τούτους],

καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

[ἀκούσαντες δὲ εἶπαν Μὴ γένοιτο^c.]

17 ὁ δὲ [ἐμβλέψας^f] αὐτοῖς εἶπεν Τί οὖν ἐστὶν τὸ γεγραμμένον
Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, τοῦτο
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας^g;

? 18 πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται·

ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. ?ⁱ

19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς } (1)

ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας [ἐν αὐτῇ τῇ ὥρᾳ^e],

καὶ ἐφοβήθησαν τὸν λαόν,

ἐγινωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν [ταύτην].

^a μὴ γένοιτο occurs here only except in S. Paul, who uses it thirteen times.

^f Cf. Matt. xix. 26; Mark x. 21, 27, xiv. 67; Luke xxii. 61.

^g Luke ii. 38, vii. 21, x. 21, xii. 12, xiii. 13, 31, xx. 19.

^h The variation in order is remarkable. Cf. Hebr. xiii. 11—13.

ⁱ Matt. xxi. 44 is probably not genuine; and, if it is not so, Luke xx. 18 must be relegated to the fourth division and the asterisks must be removed from Mark xii. 11.

80. THE QUESTION PUT BY THE PHARISEES.

S. Matthew xxii. 15—22.

15 [Τότε πορευθέντες]
οἱ Φαρισαῖοι [συμβούλιον ἔλαβον]
ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.
16 καὶ ἀποστέλλουσιν αὐτῷ (1)
τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν (2)
λέγοντας Διδάσκαλε, οἶδαμεν ὅτι
ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, (3) (5)
καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων· (4)
17 [εἰπὼν οὖν ἡμῖν τί σοι δοκεῖ]
ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;
18 γνοὺς δὲ [ὁ Ἰησοῦς] τὴν πονηρίαν αὐτῶν εἶπεν †
Τί με πειράζετε, [ὑποκριταί·];
19 ἐπιδείξατέ μοι [τὸ νόμισμα τοῦ κήνσου]. } †
οἱ δὲ προσήνεγκαν [αὐτῷ] δηνάριον.
20 καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;
21 λέγουσιν Καίσαρος. τότε λέγει αὐτοῖς
Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
22 καὶ [ἀκούσαντες] ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν^b.

S. Mark xii. 13—17.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν (1)
τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν (2)
ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.
14 καὶ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἶδαμεν ὅτι
ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, (3)
οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, (4)
ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· (5)
ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;
15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς
Τί με πειράζετε;
φέρετέ μοι δηνάριον ἵνα ἴδω.
16 οἱ δὲ ἤνεγκαν.
καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;
οἱ δὲ εἶπαν αὐτῷ Καίσαρος. 17 ὁ δὲ Ἰησοῦς εἶπεν
Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. †
καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

81. THE QUESTION PUT BY THE SADDUCEES.

S. Matthew xxii. 23—33.

23 [Ἐν ἐκείνῃ τῇ ἡμέρᾳ] προσήλθον αὐτῷ Σαδδουκαῖοι, †
* λέγοντες μὴ εἶναι ἀνάστασιν, †
καὶ ἐπηρώτησαν αὐτὸν 24 λέγοντες Διδάσκαλε,
Μωυσῆς εἶπεν· Ἐάν τις ἀποθάνῃ
μὴ ἔχων τέκνα,
ἐπιγαμβρεύσει^d ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα [αὐτοῦ]
καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
25 ἦσαν δὲ [παρ' ἡμῖν] ἑπτὰ ἀδελφοί· † καὶ ὁ πρῶτος γήμας
ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν } †
[τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ].
26 ὁμοίως καὶ ὁ δεύτερος
καὶ ὁ τρίτος,
ὥς τῶν ἑπτὰ·
27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή. †
28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; } †
πάντες γὰρ ἔσχον αὐτήν.
29 [ἀποκριθεὶς] δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς † Πλανᾶσθε
μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·
30 ἐν γὰρ τῇ ἀναστάσει
οὔτε γαμοῦσιν οὔτε γαμίζονται,
ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν· †
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
οὐκ ἀνέγνωτε
τὸ ρῆθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος
32 Ἐγὼ [εἰμι] ὁ θεὸς Ἀβραάμ καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς
οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. Ἰακώβ;
33 [Καὶ ἀκούσαντες οἱ ὄχλοι] ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ^f.

S. Mark xii. 18—27.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,
καὶ ἐπηρώτων αὐτὸν λέγοντες 19 Διδάσκαλε,
Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἂν τίνος ἀδελφὸς ἀποθάνῃ
καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον,
ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ·
20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα,
καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·
21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, (1)
καὶ ἀπέθανεν μὴ καταλίπων σπέρμα,
καὶ ὁ τρίτος ὡσαύτως·
22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα·
ἴσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.
23 ἐν τῇ ἀναστάσει * τίνος αὐτῶν ἔσται γυνή;
οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.
24 ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο πλανᾶσθε
μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;
25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν,
οὔτε γαμοῦσιν οὔτε γαμίζονται,
ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς·
26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται
οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ βάρου
πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων
Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ·;
27 οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.

^a The word ὑποκριτής is used by our Lord fifteen times in S. Matthew, once in S. Mark, thrice in S. Luke.^b Transferred from Mark xii. 12.^c LXX. Deut. xxv. 5, ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ καὶ ἀποθάνῃ εἰς αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτήν καὶ λήμψεται αὐτήν ἑαυτῷ γυναῖκα καὶ συνουκήσεται αὐτῇ· καὶ ἔσται τὸ παιδίον ὃ ἐὰν τέκῃ κατασταθήσεται ἐκ τοῦ ὀνόματος τοῦ τελευτηκότος καὶ οὐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτοῦ ἐξ Ἰσραὴλ.

80. THE QUESTION PUT BY THE PHARISEES.

S. Luke xx. 20—26.

20 Καὶ [παρατηρήσαντες] ἀπέστειλαν
 [ἐνκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι,
 ἵνα ἐπιλάβωνται αὐτοῦ λόγου,
 ὥστε παραδοῦναι αὐτὸν
 τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνου.]
 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες Διδάσκαλε, οἴδαμεν ὅτι
 ὁρθῶς λέγεις [καὶ διδάσκεις]
 καὶ οὐ λαμβάνεις πρόσωπον,
 ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·

22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ; †
 23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτοὺς

24 Δεῖξάτέ μοι δηνάριον·

τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;
 οἱ δὲ εἶπαν Καίσαρος. 25 ὁ δὲ εἶπεν πρὸς αὐτοὺς
 Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
 26 καὶ [οὐκ ἔσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ,
 καὶ] θαυμάσαντες [ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν].

81. THE QUESTION PUT BY THE SADDUCEES.

S. Luke xx. 27—38.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,
 οἱ λέγοντες ἀνάστασιν μὴ εἶναι,
 ἐπηρώτησαν αὐτὸν 28 λέγοντες Διδάσκαλε,
 Μωυσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ
 ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ,
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
 καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
 29 ἐπτά οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα
 ἀπέθανεν ἄτεκνος·

30 καὶ ὁ δεύτερος

31 καὶ ὁ τρίτος ἔλαβεν αὐτήν (ι), ὡσαύτως [δὲ]
 καὶ οἱ ἐπτά οὐ κατέλιπον τέκνα [καὶ ἀπέθανον].
 32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.
 33 [ἡ γυνὴ] οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή;
 οἱ γὰρ ἐπτά ἔσχον αὐτὴν γυναῖκα.
 34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς [Οἱ υἱοὶ τοῦ αἰῶνος τούτου
 γαμοῦσιν καὶ γαμίσκονται, 35 οἱ δὲ καταξιοθέντες τοῦ αἰῶνος
 ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν]
 οὔτε γαμοῦσιν οὔτε γαμίζονται·
 36 [οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται,] ἰσάγγελοι γάρ εἰσιν,
 [καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.]
 37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ †
 καὶ Μωυσῆς ἐμήνυσεν ἐπὶ τῆς βάρου, †
 ὥς λέγει Κύριον
 τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ·
 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, †
 [πάντες γὰρ αὐτῷ ζῶσιν.]

^a LXX. Gen. xxviii. 8, εἶπεν δὲ Ἰούδας τῷ Αὐδὰν Εἰσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου καὶ γάμβρευσαι αὐτήν,
 καὶ ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.

^b Exod. iii. 6, καὶ εἶπεν Ἐγώ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.

^c This refrain is taken from Mark xi. 18 and repeated in Matt. vii. 28, xiii. 54, xix. 25.

82. THE QUESTION PUT BY THE SCRIBE.

S. Matthew xxii. 34—40, 46.

34 [Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.] 35 καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς [πειράζων^a αὐτόν
36 Διδάσκαλε,] ποία ἐντολὴ μεγάλη [ἐν τῷ νόμῳ];
37 ὁ δὲ ἔφη αὐτῷ

Ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου
καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου^b.
38 [αὕτη ἐστὶν ἡ μεγάλη (2) καὶ] πρώτη ἐντολὴ. (1)
39 δευτέρα [ὁμοία] αὕτη

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^c.
[40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ
προφῆται^d.]

46 καὶ οὐδεὶς [ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδέ] ἐτόλμησέν
[τις ἀπ' ἐκείνης τῆς ἡμέρας] ἐπερωτῆσαι αὐτόν οὐκέτι^e.

S. Mark xii. 28—34.

28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν
Ποία ἐστὶν ἐντολὴ πρώτη πάντων;
29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστὶν (1) Ἄκουε, Ἰσραήλ,
Κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν,
30 καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου
καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου
καὶ ἐξ ὅλης τῆς ἰσχύος σου^b.
31 δευτέρα αὕτη

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν^c.
μείζων (2) τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. 32 Εἶπεν αὐτῷ ὁ
γραμματεὺς Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἰς
ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ^c. 33 καὶ τὸ ἀγαπᾶν
αὐτὸν ἐξ ὅλης καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης
τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν περισσώτερον
ἐστὶν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. 34 καὶ ὁ Ἰησοῦς
ιδὼν αὐτόν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ μακρὰν εἰ
ἀπὸ τῆς βασιλείας τοῦ θεοῦ.

Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. †

83. CHRIST'S QUESTION ABOUT THE MESSIAH.

S. Matthew xxii. 41—45.

41 [Συννηγμένων δὲ τῶν Φαρισαίων] ἐπηρώτησεν αὐτοὺς ὁ
Ἰησοῦς λέγων 42 Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνας υἱὸς
ἐστίν; λέγουσιν αὐτῷ Τοῦ Δαυεὶδ. 43 λέγει αὐτοῖς Πῶς οὖν
Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων †
44 Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου^e;
45 εἰ οὖν Δαυεὶδ καλεῖ αὐτόν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; †

S. Mark xii. 35—37^a.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ
Πῶς λέγουσιν οἱ γραμματεῖς ὅτι
ὁ χριστὸς υἱὸς Δαυεὶδ ἐστίν;
36 αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ
Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου^e.
37 αὐτὸς^{*} Δαυεὶδ λέγει αὐτόν κύριον, καὶ πῶθεν αὐτοῦ ἐστὶν υἱός;

84. WARNING AGAINST PHARISAISM.

S. Matthew xxiii. 1—2^b, 6, 7^a.

1 [Τότε ὁ Ἰησοῦς] ἐλάλησεν τῷ δόχλῳ } †
καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων }
.....οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, κ.τ.λ.
6 φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις (3)
καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς κ.τ.λ. (1)

S. Mark xii. 37^b—40.

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν * *
Βλέπετε ἀπὸ τῶν γραμματέων
τῶν θελόντων ἐν στολαῖς περιπατεῖν
καὶ * ἀσπασμούς ἐν ταῖς ἀγοραῖς (1)
39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς (2)
καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις, (3)

40 οἱ κατέσθοντες τὰς οἰκίας τῶν χηρῶν
καὶ προφάσει μακρὰ προσευχόμενοι·
οὗτοι λήμψονται περισσώτερον κρίμα.

^a Mark viii. 11, x. 2.^b LXX. Deut. vi. 4, ἄκουε, Ἰσραήλ· Κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν, καὶ ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας (v. l. καρδίας) σου καὶ ἐξ ὅλης τῆς ψυχῆς σου * * * * * καὶ ἐξ ὅλης τῆς δυνάμεώς σου. The asterisks indicate that there is no fourth term in the O.T. as there is in SS. Matthew and Mark.^c LXX. Levit. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.^d Cf. Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Matt. vii. 12.^e LXX. Deut. iv. 35, Κύριος ὁ θεός σου, οὗτος θεός ἐστιν, καὶ οὐκ ἔστιν ἕτι πλὴν αὐτοῦ.

82. THE QUESTION PUT BY THE SCRIBE.

S. Luke xx. 39, 40, x. 25—27.

39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας· κ.τ.λ.

x. 25 [Καὶ ἰδοὺ νομικός τις ἀνέστη] ἐκπειράζων αὐτὸν λέγων Διδάσκαλε, [τί ποιήσας ζωὴν αἰώνιον κληρονομήσω^h;] 26 ὁ δὲ εἶπεν πρὸς αὐτόν [Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγνώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν]

Ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου }
καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου } †
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου^h,
καὶ
τὸν πλησίον σου ὡς σεαυτόν^c.

xx. 40 οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

83. CHRIST'S QUESTION ABOUT THE MESSIAH.

S. Luke xx. 41—44.

41 Εἶπεν δὲ πρὸς αὐτούς

Πῶς λέγουσιν

τὸν χριστὸν εἶναι Δαυεὶδ υἱόν; †

42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν [Βίβλῳ Ψαλμῶνⁱ]

Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου

43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου^e.

44 Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἐστίν; †

84. WARNING AGAINST PHARISAISM.

S. Luke xx. 45—47, xi. 43.

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ

εἶπεν τοῖς μαθηταῖς

46 Προσέχετε ἀπὸ τῶν γραμματέων

τῶν θελούντων περιπατεῖν ἐν στολαῖς †

καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

Doublet:

xi. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις

ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς (2)

καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. (1)

xx. 47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χρηρῶν

καὶ προφάσει μακρὰ προσεύχονται·

οἱτοὶ λήμψονται περισσότερον κρίμα.

ⁱ This verse is used by S. Matthew to conclude section 83.

^e LXX. Ps. cx. 1, εἶπεν [ὁ] κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Cf. Heb. i. 13; Acts ii. 34.

^h Borrowed from Mark x. 17=Matt. xix. 16=Luke xviii. 18.

ⁱ Cf. Luke xxiv. 44; Acts i. 20, xiii. 33.

85. THE WIDOW'S MITES.

S. Mark xii. 41—44.

41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·

42 καὶ ἐλθοῦσα μία χήρα πτωχή
ἔβαλεν λεπτὰ δύο, [ὅ ἐστιν κοδράντης.]

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς
Ἄμην λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχή
πλείον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·

44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον,

αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς
πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

86. PREDICTION OF THE DESTRUCTION OF THE TEMPLE.

S. Matthew xxiv. 1, 2.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον
οἱ μαθηταὶ αὐτοῦ ἐπιδειξάσαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

2 ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς
Οὐ βλέπετε ταῦτα [πάντα; ἀμὴν λέγω ὑμῖν,]
οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται^a.

S. Mark xiii. 1, 2.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν
μαθητῶν αὐτοῦ Διδάσκαλε, Ἴδε ποταποὶ λίθοι καὶ ποταπαὶ
οἰκοδομαί.

2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς;
οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ^a.

87. DISCOURSE ON THE COMING OF THE SON OF MAN.

87. A. *The Question of the Four Disciples.*

S. Matthew xxiv. 3.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν †
προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν †
λέγοντες
Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον
τῆς [σῆς παρουσίας^b καὶ] συντελείας [τοῦ αἰῶνος]^c.

S. Mark xiii. 3, 4.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν
κατέναντι τοῦ ἱεροῦ
ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος }
καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας *}
4 Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα.

87. B. *The preliminary Troubles and how to meet them.*

S. Matthew xxiv. 4—9, 13, 14, x. 17—22.

4 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτοῖς
Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·
5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες Ἐγὼ εἰμι [ὁ χριστός],
καὶ πολλοὺς πλανήσουσιν.
6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων·
[ὁρᾶτε,] μὴ θροεῖσθε^d.
δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω [ἐστὶν] τὸ τέλος.
7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος
καὶ βασιλεία ἐπὶ βασιλείαν,
καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· †
8 [πάντα δέ] ταῦτα ἀρχὴ ὧδίνων. †

S. Mark xiii. 5—13.

5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς
Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·
6 πολλοὶ* ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες ὅτι Ἐγὼ εἰμι,
καὶ πολλοὺς πλανήσουσιν.
7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων,
μὴ θροεῖσθε^d.
δεῖ* γενέσθαι, ἀλλ' οὐπω τὸ τέλος.
8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος
καὶ βασιλεία ἐπὶ βασιλείαν,
ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί·
9 ἀρχὴ ὧδίνων ταῦτα.

^a Cf. Acts vi. 14, Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον.

^b S. Matthew uses the word παρουσία four times in this chapter. It is frequent in the Epistles but not elsewhere in the Gospels.

^c S. Matthew uses the phrase συντέλεια τοῦ αἰῶνος five times. It is found also in Heb. ix. 26 but not elsewhere.

^d Cf. 2 Thess. ii. 1, ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοδὸς μηδὲ θροεῖσθαι.

85. THE WIDOW'S MITES.

S. Luke xxi. 1—4.

1 [Ἀναβλέψας] δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ
δῶρα αὐτῶν πλουσίους. †

2 εἶδεν δὲ τινα χήραν πενιχρὰν
βάλλουσαν [ἐκεῖ] λεπτὰ δύο,

3 καὶ εἶπεν

Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ
πλείον πάντων ἔβαλεν.

4 πάντες γὰρ [οὗτοι] ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον
[εἰς τὰ δῶρα],
αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς
πάντα τὸν βίον ὃν εἶχεν ἔβαλεν. †

86. PREDICTION OF THE DESTRUCTION OF THE TEMPLE.

S. Luke xxi. 5, 6.

5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς [καὶ
ἀναθήμασιν] κεκόσμηται,

εἶπεν

6 Ταῦτα ἃ θεωρεῖτε, [ἐλεύσονται ἡμέραι ἐν αἷς]
οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὧδε ὃς οὐ καταλυθήσεται*. †

87. DISCOURSE ON THE COMING OF THE SON OF MAN.

87. A. *The Question of the Four Disciples.*

S. Luke xxi. 7.

7 ἐπηρώτησαν δὲ αὐτὸν
λέγοντες

[Διδάσκαλε,] πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα γίνεσθαι;

87. B. *The preliminary Troubles and how to meet them.*

S. Luke xxi. 8—19, xii. 11, 12.

8 ὁ δὲ εἶπεν

Βλέπετε μὴ πλανηθῆτε·
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες Ἐγὼ εἰμι [καὶ ὁ καιρὸς ἥγγικεν*·
μὴ πορευθῆτε ὀπίσω αὐτῶν].

9 ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκαταστασίας*,
μὴ πτοηθῆτε·

δεῖ γὰρ ταῦτα γενέσθαι [πρῶτον], ἀλλ' οὐκ εὐθέως τὸ τέλος.

10 [Τότε ἔλεγεν αὐτοῖς] Ἐγερθήσεται ἔθνος ἐπ' ἔθνος
καὶ βασιλεία ἐπὶ βασιλείαν,
11 σεισμοὶ τε [μεγάλοι] καὶ κατὰ τόπους [λοιμοὶ καὶ] λιμοὶ
ἔσονται, †
[φόβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.

* Matt. xxi. 84.

† 1 Cor. xiv. 33; 2 Cor. vi. 5, xii. 20; James iii. 16.

(DISCOURSE ON THE COMING OF THE SON OF MAN.)

x. 17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·
 παραδώσουσιν [γὰρ] ὑμᾶς εἰς συνέδρια,
 καὶ ἐν ταῖς συναγωγαῖς [αὐτῶν] μαστιγώσουσιν ὑμᾶς·
 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε
 ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς [καὶ τοῖς ἔθνεσιν].
 xxiv. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον [τῆς βασιλείας] }
 ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον τοῖς ἔθνεσιν, }
 [καὶ τότε ἥξει τὸ τέλος.]
 x. 19 ὅταν δὲ παραδώσιν ὑμᾶς,
 μὴ μεριμνήσῃτε πῶς ἢ τί λαλήσητε·
 δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ
 τί λαλήσητε·
 20 οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες †
 ἀλλὰ τὸ πνεῦμα [τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν].
 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς.
 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται
 Doublet: xxiv. 9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν^b
 καὶ ἀποκτενοῦσιν ὑμᾶς,
 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων [τῶν ἐθνῶν] διὰ τὸ
 ὄνομά μου.
 xxiv. 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται^a.

87. C. *The Crisis of Distress and how to meet it.*

S. Matthew xxiv. 15—25.

15 Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως^c
 [τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου]
 ἐστὸς ἐν τόπῳ ἁγίῳ^f, ὁ ἀναγινώσκων νοεῖτω,
 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω
 ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, †
 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρέψατω ὀπίσω
 ἄραι τὸ ἱμάτιον αὐτοῦ.
 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
 ἐν ἐκείναις ταῖς ἡμέραις.
 20 προσεύχεσθε δὲ ἵνα μὴ γένηται [ἡ φυγὴ ὑμῶν] χειμῶνος
 [μηδὲ σαββάτου]. 21 ἔσται γὰρ τότε θλίψις μεγάλη
 οἷα οὐ γέγονεν
 ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν^h
 οὐδ' οὐ μὴ γένηται.
 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι [ἐκείναι],
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ·
 διὰ δὲ τοὺς ἐκλεκτοὺς
 κολοβώθησονται αἱ ἡμέραι [ἐκείναι].
 23 Τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ ὦδε,
 μὴ πιστεύετε·
 24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται,
 καὶ δώσουσιν σημεῖα [μεγάλα] καὶ τέρατα
 ὥστε πλανᾶσθαι εἰ δυνατόν [καὶ] τοὺς ἐκλεκτούς·
 25 ἰδοὺ προεῖρηκα ὑμῖν.

^a Cf. James i. 12.^b Cf. 1 Thess. iii. 4, προελεγόμεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι.^c LXX. Dan. xii. 11, ἀφ' οὗ ἂν ἀποσταθῇ ἡ θυσία διὰ παντὸς καὶ ἐτοιμασθῇ δοθῆναι τὸ βδέλυγμα τῆς ἐρημώσεως ἡμέρας χιλίας διακοσίας ἐνενήκοντα.

βλέπετε δὲ ὑμεῖς ἑαυτούς·
 παραδώσουσιν ὑμᾶς εἰς συνέδρια
 καὶ εἰς συναγωγὰς δαρήσεσθε
 καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε
 ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.
 10 καὶ εἰς πάντα τὰ ἔθνη
 πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
 11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,
 μὴ προμεριμνᾶτε * * τί λαλήσητε,
 ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ
 τοῦτο λαλεῖτε,
 οὐ γὰρ ἐστέ ὑμεῖς οἱ λαλοῦντες
 ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.
 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον
 καὶ πατὴρ τέκνον,
 καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς
 καὶ θανατώσουσιν αὐτούς·
 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται^a.

S. Mark xiii. 14—23.

14 Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως^c
 ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω,
 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
 15 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω
 μηδὲ εἰσελθᾶτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ,
 16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρέψατω εἰς τὰ ὀπίσω
 ἄραι τὸ ἱμάτιον αὐτοῦ.
 17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
 ἐν ἐκείναις ταῖς ἡμέραις.
 18 προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος·
 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις *
 οἷα οὐ γέγονεν τοιαύτη
 ἀπ' ἀρχῆς κτίσεως ἕως τοῦ νῦν^h
 καὶ οὐ μὴ γένηται.
 20 καὶ εἰ μὴ ἐκολοβώσεν Κύριος τὰς ἡμέρας,
 οὐκ ἂν ἐσώθη πᾶσα σὰρξ·
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὗς ἐξελέξατο
 ἐκολοβώσεν τὰς ἡμέρας.
 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ Ἰδε ὧδε ὁ χριστὸς ἢ Ἰδε ἐκεῖ,
 μὴ πιστεύετε·
 22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται
 καὶ δώσουσιν σημεῖα καὶ τέρατα
 πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν τοὺς ἐκλεκτούς·
 23 ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν πάντα.

(DISCOURSE ON THE COMING OF THE SON OF MAN.)

12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν], παραδιδόντες εἰς τὰς συναγωγὰς [καὶ φυλακὰς^d], ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν [τοῦ ὀνόματός] μου· 13 [ἀποβήσεται ὑμῖν] εἰς μαρτύριον. 14 [θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν] μὴ προμελετᾶν ἀπολογηθῆναι, 15 [ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἥ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.]

Doublet:

xii. 11 Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσῃσθε ἢ τί εἴπητε· 12 τὸ γὰρ ἄγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρα ἃ δεῖ εἰπεῖν.

xxi. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν

[καὶ συγγενῶν καὶ φίλων],
καὶ θανατώσουσιν ἐξ ὑμῶν,

17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

18 [καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀποληται^e.]

19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.

87. C. *The Crisis of Distress and how to meet it.*

S. Luke xxi. 20, 21, 23^a, xvii. 31, 21, 23.

20 Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλήμ,

[τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.]

21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

[καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν,

καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.]

Doublet:

xvii. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐστι ἐπὶ τοῦ δώματος [καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ] μὴ καταβάτω ἄραι αὐτά^e,

καὶ ὁ ἐν ἄγρῳ [ὁμοίως] μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

xxi. 23 οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις·

ἔσται γὰρ ἀνάγκη μεγάλη [ἐπὶ τῆς γῆς]

κ.τ.λ.

xvii. 21...οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἢ Ἐκεῖ·

[Ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.]

Doublet:

xvii. 23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὧδε·

μὴ ἀπελθῇτε μηδὲ διώξητε.

^d Acts v. 25, viii. 8, xii. 4, xvi. 23, xxii. 4, xxvi. 10.

^e Cf. Acts xxvii. 34, οὐδενὸς γὰρ ὑμῶν θρῖξ ἀπὸ τῆς κεφαλῆς ἀπολείται.

^f Cf. Acts vi. 13, xxi. 28.

^g 1 Thess. iv. 17, ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα.

^h LXX. Dan. xii. 1, ἐκείνη ἡ ἡμέρα θλίψεως ὅσα οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης.

(DISCOURSE ON THE COMING OF THE SON OF MAN.)

87. D. *The Coming of the Son of Man.*

S. Matthew xxiv. 29—31.

29 [Εὐθέως] δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων †
ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,
καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται^a.
30 καὶ.....ᾧψονται τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐπὶ τῶν νεφελῶν [τοῦ οὐρανοῦ]
μετὰ δυνάμεως καὶ δόξης πολλῆς·
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους^d [αὐτοῦ μετὰ σάλπιγγος
μεγάλης^e], καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ
ἐκ τῶν τεσσάρων ἀνέμων
ἀπ' ἄκρων οὐρανῶν ἕως τῶν ἄκρων αὐτῶν.

S. Mark xiii. 24—27.

24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην
ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες,
καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται^a.
26 καὶ τότε ᾧψονται τὸν υἱὸν τοῦ ἀνθρώπου^b
ἐρχόμενον ἐν νεφέλαις^c
μετὰ δυνάμεως πολλῆς καὶ δόξης· †
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους^d
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ^e
ἐκ τῶν τεσσάρων ἀνέμων
ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ^f.

87. E. *The Lesson to be learned from the Fig-tree.*

S. Matthew xxiv. 32, 33.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλὸς †
καὶ τὰ φύλλα ἐκφύη, †
γινώσκετε ὅτι ἐγγὺς τὸ θέρος·
33 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε [πάντα] ταῦτα,
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

S. Mark xiii. 28, 29.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
ὅταν ᾗδῃ ὁ κλάδος αὐτῆς ἀπαλὸς γένηται
καὶ ἐκφύη τὰ φύλλα,
γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·
29 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα,
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

87. F. *The Time of the Coming unknown: therefore watch.*

S. Matthew xxiv. 34—36, 42.

34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
ἕως ἂν πάντα ταῦτα γένηται. †
35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται,
οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν
οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ [μόνος]^a. κ.τ.λ.
42 γρηγορεῖτε [οὖν],
ὅτι οὐκ οἴδατε ποῖα ἡμέρα ὁ [κύριος ὑμῶν] ἔρχεται].

S. Mark xiii. 30—37.

30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
μέχρις οὗ ταῦτα πάντα γένηται.
31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
οἱ δὲ λόγοι μου οὐ^a παρελεύσονται.
32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ τῆς ὥρας οὐδεὶς οἶδεν,
οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ
οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ^b.
33 βλέπετε ἀγρυπνεῖτε,
οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν·
34 ὡς ἄνθρωπος ἀπόδημος ἀφείλεται τὴν οἰκίαν αὐτοῦ καὶ τοὺς
τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστη τὸ ἔργον αὐτοῦ, καὶ
τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν, οὐκ
οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἡ ὅψις ἡ μεσο-
νύκτιον ἢ ἀλεκτοροφωνίας ἡ πρωί, 36 μὴ ἐλθὼν ἐξέφνης εὖρη
ὑμᾶς καθεύδοντας· 37 ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε^b.

^a LXX. Is. xiii. 10, οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ + καὶ ὁ Ὠρεῖων καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ + τὸ φῶς οὐ δώσουσιν καὶ σκοτισθήσεται + τοῦ ἡλίου ἀνατέλλοντος + καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς. Is. xxxiv. 4, καὶ τακθήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν * * * καὶ πάντα τὰ ἀστρα πεσεῖται.

^b 1 Thess. i. 10, ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν. 1 Thess. iii. 13, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ. James v. 7, μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου.... ὅτι ἡ παρουσία τοῦ κυρίου ἥγγικεν. ἐπιφάνεια is used 2 Thess. ii. 8 and five times in the Pastoral Epistles, but παρουσία is commoner.

^c LXX. Dan. vii. 13, καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο. Cf. Rev. i. 7, iii. 10, xvi. 15, xxii. 7, 12, 20.

^d 2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως ἐν πυρὶ φλογός.

^e 1 Thess. iv. 16, αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον. 1 Cor. xv. 52, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπείσει γὰρ. Cf. Rev. viii. 6—ix. 13, x. 7, xi. 15.

^f LXX. Zech. ii. 6, ἐκ τῶν τεσσάρων ἀνέμων συνάξει ὑμᾶς. Deut. xxx. 4, ἐὰν ᾗ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκείθεν συνάξει σε Κύριος ὁ θεός σου.

(DISCOURSE ON THE COMING OF THE SON OF MAN.)

87. D. *The Coming of the Son of Man.*S. Luke xxi. 25^a, 26^b, 27.

25 καὶ
ἔσονται σημεῖα ἐν ἡλίῳ
καὶ σελήνῃ
καὶ ἀστροῖς. κ.τ.λ.
26 αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν νεφέλῃ^c
μετὰ δυνάμεως καὶ δόξης πολλῆς.

87. E. *The Lesson to be learned from the Fig-tree.*

S. Luke xxi. 29—31.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς ἴδετε τὴν συκῆν [καὶ πάντα
τὰ δένδρα]· 30 ὅταν προβάλῃσιν ἡδὴ,
[βλέποντες ἀφ' ἑαυτῶν]
γινώσκετε ὅτι [ἤδη] ἐγγὺς τὸ θέρος ἐστίν·
31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα,
γινώσκετε ὅτι ἐγγὺς ἐστὶν [ἡ βασιλεία τοῦ θεοῦ].

87. F. *The Time of the Coming unknown: therefore watch.*

S. Luke xxi. 32, 33, 36.

32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη
ἕως ἂν πάντα γένηται.
33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
κ.τ.λ.

* g

36 ἀγρυπνεῖτε δὲ

[ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσῃτε ἐκφυγεῖν ταῦτα
πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ
υἱοῦ τοῦ ἀνθρώπου].

^a Cf. Acts i. 7, χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἐθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.^b 1 Thess. v. 2—6, ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἐρχεται. . . . ἄρα οὖν . . . γρηγορῶμεν. Cf. 2 Pet. iii. 10; Rev. iii. 3, xvi. 15.

88. THE JEWISH AUTHORITIES RESOLVE TO PUT OUR LORD TO DEATH.

S. Matthew xxvi. 1—5.

1 [Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους
τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ 2 Οἴδατε ὅτι]
μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, †
[καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.
3 Τότε συνήχθησαν] οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
[εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,] 4 καὶ
συνεβουλεύσαντο †
ἵνα [τὸν Ἰησοῦν] δώλῃ κρατήσωσιν καὶ ἀποκτείνωσιν.
5 ἔλεγον δὲ Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. †

S. Mark xiv. 1, 2.

1 ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.

Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

πῶς αὐτὸν ἐν δόλῳ κρατήσας ἀποκτείνωσιν,
2 ἔλεγον γάρ Μὴ ἐν τῇ ἑορτῇ, μὴ ποτε ἔσται θόρυβος τοῦ λαοῦ.

89. THE ANOINTING OF OUR LORD'S HEAD (FEET) AT BETHANY.

S. Matthew xxvi. 6—13.

6 Τοῦ δὲ [Ἰησοῦ] γενομένου ἐν Βηθανίᾳ †
ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
7 [προσ]ῆλθεν [αὐτῷ] γυνὴ ἔχουσα ἀλάβαστρον μύρου
βαρυτίμου
καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. (2) †
8 [ιδόντες δὲ οἱ μαθηταί] ἠγανάκτησαν [λέγοντες]
Εἰς τί ἡ ἀπώλεια αὕτη;
9 ἐδύνατο γὰρ τοῦτο πραθῆναι
πολλοῦ καὶ δοθῆναι πτωχοῖς.
10 [γνοὺς] δὲ ὁ Ἰησοῦς εἶπεν [αὐτοῖς]
Τί κόπους παρέχετε τῇ γυναικί; †
ἔργον [γὰρ] καλὸν ἡργάσατο εἰς ἐμέ. †
11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' αὐτῶν,

ἐμέ δὲ οὐ πάντοτε ἔχετε.
12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου } †
πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.
13 ἂμὴν λέγω ὑμῖν,
ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον [τοῦτο] ἐν ὅλῳ τῷ κόσμῳ,
λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. †

S. Mark xiv. 3—9.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ
ἐν τῇ οἰκίᾳ Σίμωνος (1) τοῦ λεπροῦ κατακειμένου αὐτοῦ (2)
ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου
νάρδου πιστικῆς πολυτελοῦς·
συντρίψασα τὴν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς.
4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς αὐτούς
Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;
5 ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι (3)
ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· (4)
καὶ ἐνεβριμῶντο αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν
"Ἀφετε αὐτήν· (5) τί αὐτῇ κόπους παρέχετε;
καλὸν ἔργον ἡργάσατο ἐν ἐμοί·
7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' αὐτῶν, (6)
καὶ ὅταν θέλητε δύνασθε αὐτοῖς πάντοτε εὖ ποιῆσαι,
ἐμέ δὲ οὐ πάντοτε ἔχετε· (7)
8 ὁ ἔσχεν ἐποίησεν, προέλαβεν μυρίσαι τὸ σῶμά μου (8)
εἰς τὸν ἐνταφιασμόν.
9 ἂμὴν δὲ λέγω ὑμῖν,
ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον,
καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

90. JUDAS COVENANTS TO BETRAY OUR LORD TO THE CHIEF PRIESTS.

S. Matthew xxvi. 14—16.

14 [Τότε πορευθεῖς] εἰς τῶν δώδεκα, } †
ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, }
πρὸς τοὺς ἀρχιερεῖς 15 εἶπεν [Τί θέλετέ μοι δοῦναι]
καὶ γὰρ ὑμῖν παραδώσω αὐτόν;
οἱ δὲ
ἔστησαν αὐτῷ [τριᾶκοντα] ἀργύρια*.
16 καὶ [ἀπὸ τότε] ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

S. Mark xiv. 10, 11.

10 Καὶ Ἰούδας * * Ἰσκαριώθ
ὁ εἰς τῶν δώδεκα
ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
ἵνα αὐτὸν παραδοῖ αὐτοῖς. †
11 οἱ δὲ ἀκούσαντες ἐχάρησαν
καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι.
καὶ ἐζήτει πῶς αὐτὸν εὐκαιρῶς παραδοῖ. †

* LXX. Zech. xi. 12, καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς.

88. THE JEWISH AUTHORITIES RESOLVE TO PUT OUR LORD TO DEATH.

S. Luke xxii. 1, 2.

S. John xii. 1.

1 Ὁ οὖν Ἰησοῦς

1 ἤγγιζεν δὲ [ἡ ἑορτὴ] τῶν ἀζύμων [ἡ λεγομένη] Πάσχα. †

2 Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

πρὸς ἕξ ἡμερῶν τοῦ πάσχα

[ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.]

[τὸ] πῶς ἀνέλωσιν^c αὐτόν,
ἐφοβούντο γὰρ τὸν λαόν.

89. THE ANOINTING OF OUR LORD'S HEAD (FEET) AT BETHANY.

S. Luke vii. 36—38, 40.

S. John xii. 2—8.

[36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. 37 Καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἀμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν^b, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἠλειψεν τῷ μύρῳ.

κ.τ.λ.

40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Σίμων (1)

κ.τ.λ.]

2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, [καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ·

3 ἡ οὖν Μαριὰμ] λαβοῦσα λίτρον μύρου

νάρδου πιστικῆς πολυτίμου

ἠλειψεν τοὺς πόδας τοῦ Ἰησοῦ

καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ^b.

[ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.]

4 λέγει δὲ [Ἰούδας ὁ Ἰσκαριώτης

εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι]

5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη (3)

τριακοσίων δηνარიῶν καὶ ἐδόθη πτωχοῖς; (4)

[ὁ εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.]

7 εἶπεν οὖν ὁ Ἰησοῦς } (5)
"Ἄφες αὐτήν,

ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· (8)

8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, (6) †

ἐμὲ δὲ οὐ πάντοτε ἔχετε. (7)

90. JUDAS COVENANTS TO BETRAY OUR LORD TO THE CHIEF PRIESTS.

S. Luke xxii. 3—6.

S. John xiii. 2^b.

3 [Εἰσῆλθεν δὲ Σατανᾶς εἰς] Ἰούδαν τὸν καλούμενον Ἰσκα-
δντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· ριώτην,

4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν

[καὶ στρατηγοῖς] τὸ πῶς αὐτοῖς παραδῶ αὐτόν.

5 καὶ ἐχάρησαν

καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.

6 καὶ ἐξωμολόγησεν,

καὶ ἐζήτηι εὐκαιρίαν τοῦ παραδοῦναι αὐτόν [ἄτερ ὄχλου αὐτοῖς]. †

^b Cf. xi. 2, ἣν δὲ Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς.^c ἀναιρεῖν in this sense is used twenty times by S. Luke, once by S. Matthew, and once by S. Paul.

91. INSTRUCTIONS TO MAKE READY THE PASSOVER.

S. Matthew xxvi. 17—19.

17 Τῇ δὲ πρώτῃ τῶν ἁζύμων^α
[προσῆλθον] οἱ μαθηταὶ [τῷ Ἰησοῦ] λέγοντες †
Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν
πρὸς τὸν δέσνα

καὶ εἵπατε αὐτῷ Ὁ διδάσκαλος λέγει

[Ὁ καιρὸς μου ἐγγύς ἐστιν.]
πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. †

19 καὶ ἐποίησαν οἱ μαθηταὶ
ὡς συνέταξεν αὐτοῖς [ὁ Ἰησοῦς], καὶ ἡτοίμασαν τὸ πάσχα.

S. Mark xiv. 12—16.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων^α, ὅτε τὸ πάσχα ἔθνον,
λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ
Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; }
13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ
καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν,
καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμμον ὕδατος βαστάζων·
ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἐὰν εἰσέλθῃ
εἵπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει

Ποῦ ἐστὶν τὸ κατάλυμά μου
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; }
15 καὶ αὐτοὶ ὑμῖν δείξει ἀνάγιον μέγα ἐστρωμένον ἐτοιμον·
καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.
16 καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν
καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

92. PREDICTION OF THE BETRAYAL.

S. Matthew xxvi. 20—24.

20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν. } †
21 καὶ ἐσθιόντων αὐτῶν εἶπεν
Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.
22 καὶ λυπούμενοι [σφόδρα] ἤρξαντο
λέγειν αὐτῷ εἰς ἕκαστος Μήτι ἐγὼ [εἰμι, κύριε];
23 ὁ δὲ [ἀποκριθεὶς] εἶπεν
Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ
[οὗτός με παραδώσει]. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
καθὼς γέγραπται περὶ αὐτοῦ,
οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται·
καλὸν [ἦν] αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

S. Mark xiv. 17—21.

17 Καὶ ὁψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.
18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν
Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με
ὁ ἐσθίων μετ' ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι
καὶ λέγειν αὐτῷ εἰς κατὰ εἰς Μήτι ἐγὼ;
20 ὁ δὲ εἶπεν αὐτοῖς Εἰς τῶν δώδεκα,
ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ ἐν τρυβλίῳ·
21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
καθὼς γέγραπται περὶ αὐτοῦ,
οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται·
καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

93. THE EUCHARIST.

S. Matthew xxvi. 26—29.

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν [ὁ Ἰησοῦς] ἄρτον
καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν
Λάβετε [φάγετε], τοῦτό ἐστιν τὸ σῶμά μου^β.
27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς
λέγων Πίετε ἐξ αὐτοῦ πάντες,
28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης^γ
τὸ περὶ πολλῶν ἐκχυννόμενον [εἰς ἄφεσιν ἁμαρτιῶν]. †
29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἄπ' ἄρτι
ἐκ [τούτου] τοῦ γενήματος τῆς ἀμπέλου
ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω [μεθ' ὑμῶν] καινὸν
ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

S. Mark xiv. 22—25.

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν } (1)
Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου^β.
23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς,
καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς
Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης^γ
τὸ ἐκχυννόμενον ὑπὲρ πολλῶν· } (2)
25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω * *
ἐκ τοῦ γενήματος τῆς ἀμπέλου
ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν
ἐν τῇ βασιλείᾳ τοῦ θεοῦ^δ.

^α Cf. 1 Cor. v. 8, ἐστὲ ἁζύμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός· ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ ποτηρίας, ἀλλ' ἐν ἁζύμοις εὐδικρυεῖας καὶ ἀληθείας.

^β Cf. John vi. 48 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ· 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσῃ εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν; 53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις φάγῃ τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ

91. INSTRUCTIONS TO MAKE READY THE PASSOVER.

S. Luke xxii. 7—13.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων^a, ἥ ἔδει θύεσθαι τὸ πάσχα· †
 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν
 Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. } †
 9 οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν;
 10 ὁ δὲ εἶπεν αὐτοῖς [Ἰδοὺ] εἰσελθόντων ὑμῶν εἰς τὴν πόλιν
 συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων·
 ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται.
 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ [τῆς οἰκίας] Λέγει [σοι] ὁ
 διδάσκαλος †
 Ποῦ ἐστὶν τὸ κατάλυμα
 ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγῃ;
 12 κακεῖνος ὑμῖν δείξει ἀνάγκαιον μέγα ἐστρωμένον·
 ἐκεῖ ἐτοιμάσατε.
 13 ἀπελθόντες δὲ
 εὑρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

S. John xiii. 1, 29, xviii. 28, xix. 14, 31.

[xiii. 1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα κ.τ.λ.
 δείχνου γινόμενου κ.τ.λ.]

29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι
 λέγει αὐτῷ Ἰησοῦς Ἀγόρασον ὧν χρειαίαν ἔχομεν εἰς τὴν ἑορτήν.
 xviii. 28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ
 πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
 πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.
 xix. 14 ἦν δὲ παρασκευὴ τοῦ πάσχα. 31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ
 παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ
 σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,
 ἠρώτησαν τὸν Πειλάτον ἵνα κατεργάσῃ αὐτῶν τὰ σκέλη καὶ
 ἀρθῶσιν.]

(These passages are collected here to illustrate the
 question of the date.)

92. PREDICTION OF THE BETRAYAL.

S. Luke xxii. 14, 21—23.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν } †
 καὶ οἱ ἀπόστολοι σὺν αὐτῷ.
 21 [πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ
 ἐπὶ τῆς τραπέζης.]

22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου } †
 κατὰ τὸ ὥρισμένον πορεύεται,
 πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ
 δι' οὗ παραδίδοται.

23 [καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη
 ἐξ αὐτῶν ὁ τοῦτο μέλλων πρᾶσσειν.]

S. John xiii. 21—27^a.

21 Ταῦτα εἰπὼν Ἰησοῦς

[ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν] καὶ εἶπεν
 Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με.
 22 [ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος
 λέγει. 23 ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ
 κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. 24 νεύει οὖν τούτῳ
 Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπέ τίς ἐστὶν περὶ οὗ λέγει.
 25 ἀναπεσὼν ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει
 αὐτῷ Κύριε, τίς ἐστίν; 26 ἀποκρίνεται οὖν ὁ Ἰησοῦς Ἐκεῖνός
 ἐστίν φ' ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν τὸ
 ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.
 27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς.]

93. THE EUCHARIST.

S. Luke xxii. 17—19.

17 καὶ δεξιόμενος ποτήριον εὐχαριστήσας }
 εἶπεν
 [Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς.] } (2)
 18 λέγω γὰρ ὑμῖν, οὐ μὴ πίω ἀπὸ τοῦ νῦν
 ἀπὸ τοῦ γενήματος τῆς ἀμπέλου
 ἕως οὗ
 ἡ βασιλεία τοῦ θεοῦ [ἔλθῃ].
 19 καὶ λαβὼν ἄρτον
 εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων } (1)
 Τοῦτό ἐστιν τὸ σῶμά μου^b.

1 Corinthians xi. 23—25.

23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν,
 ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἥ παρεδίδοτο ἔλαβεν ἄρτον
 24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Τοῦτό μού ἐστιν τὸ
 σῶμα † [τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν].
 25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων Τοῦτο
 [τὸ ποτήριον ἡ καινὴ] διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· [τοῦτο
 ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.]

πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ
 ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πῶσις. 56 ὁ τρώγων
 μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν
 πατέρα, καὶ ὁ τρώγων με κακεῖνος ζήσει δι' ἐμέ. 58 οὕτως ἐστὶν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες
 καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

^c LXX. Exod. xxiv. 8, Ἰδοὺ τὸ αἷμα τῆς διαθήκης. Cf. 2 Cor. iii. 6, ὅς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης.

^d The Eucharist is alluded to in Luke xxiv. 30, 35; 1 Cor. x. 14—22; Acts ii. 46, xx. 7, 11, (?) xxvii. 35.

94. PREDICTION THAT S. PETER WILL DENY HIM.

S. Matthew xxvi. 30—35.

30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες [ὑμεῖς] σκανδαλισθήσεσθε [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ], γέγραπται γάρ
 Πατάξω τὸν ποιμένα,
 καὶ διασκορπισθήσονται τὰ πρόβατα [τῆς ποιμένης^a]. †
 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
 33 [ἀποκριθεὶς] δὲ ὁ Πέτρος εἶπεν αὐτῷ
 Εἰ πάντες σκανδαλισθήσονται [ἐν σοὶ],
 ἐγὼ οὐ[δέποτε σκανδαλισθήσομαι].
 34 ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι
 [ἐν] ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι
 τρίς ἀπαρνήσῃ με. †
 35 λέγει αὐτῷ ὁ [Πέτρος] Κἂν δέ με σὺν σοὶ ἀποθανεῖν, †
 οὐ μὴ σε ἀπαρνήσομαι.
 ὁμοίως καὶ πάντες [οἱ μαθηταί] εἶπαν.

S. Mark xiv. 26—31.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.
 27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε,
 ὅτι γέγραπται
 Πατάξω τὸν ποιμένα,
 καὶ τὰ πρόβατα διασκορπισθήσονται^a.
 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
 29 ὁ δὲ Πέτρος ἔφη αὐτῷ
 Εἰ καὶ πάντες σκανδαλισθήσονται,
 ἀλλ' οὐκ ἐγώ.
 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι
 σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις^b ἀλέκτορα φωνῆσαι
 τρίς με ἀπαρνήσῃ.
 31 ὁ δὲ ἐκπερισσῶς ἐλάλει Ἐὰν δέ με συναποθανεῖν σοι,
 οὐ μὴ σε ἀπαρνήσομαι.
 ὡσαύτως δὲ καὶ πάντες ἔλεγον.

95. GETHSEMANE.

S. Matthew xxvi. 36—46.

36 Τότε ἔρχεται [μετ' αὐτῶν ὁ Ἰησοῦς] εἰς χωρίον
 λεγόμενον Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς
 Καθίσαιτε αὐτοῦ ἕως [οὐ ἀπελθὼν ἐκεῖ] προσεύξωμαι.
 37 καὶ παραλαβὼν τὸν Πέτρον
 καὶ τοὺς δύο υἱοὺς Ζεβεδαίου
 ἤρξατο λυπεῖσθαι καὶ ἀδμονεῖν. 38 τότε λέγει αὐτοῖς
 Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου.^c
 μείνατε ὧδε καὶ γρηγορεῖτε [μετ' ἐμοῦ].
 39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ
 προσευχόμενος
 καὶ λέγων Πάτερ [μου], εἰ δυνατόν ἐστιν,
 παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. †
 πλὴν οὐχ ὡς ἐγώ θέλω ἀλλ' ὡς σύ.
 40 καὶ ἔρχεται [πρὸς τοὺς μαθητὰς]
 καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 [Οὕτως] οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι [μετ' ἐμοῦ];
 41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ [εἰς] ἔλθῃτε εἰς πειρασμόν.
 τὸ μὲν πνεῦμα πρόθυμον ἦ δὲ σὰρξ ἀσθενής.
 42 πάλιν [ἐκ δευτέρου] ἀπελθὼν προσηύξατο [λέγων Πάτερ μου,
 εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῶ,
 γενηθήτω τὸ θέλημά σου^d].
 43 καὶ ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας, †
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.
 44 [καὶ ἀφείδ αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου]
 τὸν αὐτὸν λόγον εἰπὼν [πάλιν]. (2)
 45 τότε ἔρχεται [πρὸς τοὺς μαθητὰς] καὶ λέγει αὐτοῖς
 Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε.
 ἰδοὺ ἤγγικεν ἡ ὥρα
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται } †
 εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε ἄγωμεν.
 ἰδοὺ ἤγγικεν ὁ παραδιδούς με. †

S. Mark xiv. 32—42.

32 Καὶ ἔρχονται εἰς χωρίον
 οὗ τὸ ὄνομα Γεθσημανεῖ, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ
 Καθίσαιτε ὧδε ἕως προσεύξωμαι.
 33 καὶ παραλαμβάνει τὸν Πέτρον
 καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην μετ' αὐτοῦ,
 καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδμονεῖν, 34 καὶ λέγει αὐτοῖς
 Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου.^c
 μείνατε ὧδε καὶ γρηγορεῖτε.
 35 καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς,
 καὶ προσήχθετο
 ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,
 36 καὶ ἔλεγεν Ἀββὰ ὁ πατήρ, πάντα δυνατά σοι.
 παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.
 ἀλλ' οὐ τί ἐγώ θέλω ἀλλὰ τί σύ.
 37 καὶ ἔρχεται
 καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
 Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;
 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν. (1)
 τὸ μὲν πνεῦμα πρόθυμον ἦ δὲ σὰρξ ἀσθενής.
 39 καὶ πάλιν ἀπελθὼν προσηύξατο
 τὸν αὐτὸν λόγον εἰπὼν. (2)
 40 καὶ πάλιν ἔλθων εὗρεν αὐτοὺς καθεύδοντας,
 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι,
 καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.
 41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς
 Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε.
 ἀπέχει· ἤλθεν ἡ ὥρα,
 ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
 εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε ἄγωμεν.
 ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

^a LXX. Zech. xiii. 7, [Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας μου καὶ ἐπ' ἄνδρα πολίτην μου, λέγει Κύριος παντοκράτωρ] πατάξατε τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα.

^b Mark xiv. 72.

^c Cf. Heb. v. 7, ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, κ.τ.λ.

^d Cf. Matt. vi. 10, γενηθήτω τὸ θέλημά σου.

94. PREDICTION THAT S. PETER WILL DENY HIM.

S. Luke xxii. 39, 31—34.

39 Καὶ ἐξελθὼν ἐπορεύθη [κατὰ τὸ ἔθος] εἰς τὸ ὄρος τῶν Ἑλαιῶν· [ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.]......

31[Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σκισθῆναι ὡς τὸν σίτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφοὺς σου.]

33 ὁ δὲ εἶπεν αὐτῷ
[Κύριε, μετὰ σοῦ ἔτοιμός εἰμι
καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.]

34 ὁ δὲ εἶπεν Λέγω σοι, [Πέτρε,]
οὐ φωνήσῃ σήμερον ἀλέκτωρ
ἕως τρίς με ἀπαρνήσῃ [εἰδέναι].

S. John xiii. 36—38.

36 [Λέγει αὐτῷ Σίμων Πέτρος Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.]

37 λέγει αὐτῷ ὁ Πέτρος
Κύριε, [διὰ τί οὐ δύναμαί σοι ἀκολουθεῖν ἄρτι;
τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.]

38 ἀποκρίνεται Ἰησοῦς [Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;]
ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ
ἕως οὐ ἀρνήσῃ με τρίς.

95. GETHSEMANE.

S. Luke xxii. 40—46.

40 [γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς] (1)
Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.*]

41 καὶ αὐτὸς ἀπεσπᾶσθη ἀπ' αὐτῶν [ὥσεί λίθου βολήν],
καὶ [θεῖς τὰ γόνατα] προσηύχετο

42 λέγων Πάτερ, εἰ βούλει
παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ·
πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω^d.
45 καὶ [ἀναστὰς ἀπὸ τῆς προσευχῆς] ἐλθὼν [πρὸς τοὺς μαθητάς]
εὗρεν κοιμωμένους αὐτοὺς [ἀπὸ τῆς λύπης], 46 καὶ εἶπεν αὐτοῖς
Τί καθεύδετε;
[ἀναστάντες] προσεύχεσθε, ἵνα μὴ εἰσελθῇτε εἰς πειρασμόν.

S. John xviii. 1, 2, 11^b.

1 [Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ
πέραν τοῦ Χειμάρρου τῶν Κέδρων ὅπου ἦν κήπος, εἰς δὲ
εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ἦδει δὲ καὶ Ἰούδας
ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς
ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.]

11 τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;

* Borrowed from Luke xxii. 46.

96. THE ARREST.

S. Matthew xxvi. 47—51, 55, 56.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος
 ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν †
 καὶ μετ' αὐτοῦ ὄχλος [πολὺς] μετὰ μαχαιρῶν καὶ ξύλων
 ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων [τοῦ λαοῦ].

48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων †
 * Ὁν ἂν φιλήσω αὐτός ἐστιν·
 κρατήσατε αὐτόν.

49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν †
 [Χαίρε,] ῥαββί· καὶ κατεφίλησεν αὐτόν.

50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταίρε, ἐφ' ὃ πάρει.
 τότε [προσελθόντες] ἐπέβαλον τὰς χεῖρας [ἐπὶ τὸν Ἰησοῦν]
 καὶ ἐκράτησαν αὐτόν.

51 καὶ [ἰδοὺ] εἰς τῶν [μετὰ Ἰησοῦ]
 [ἐκτείνας τὴν χεῖρα] ἀπέσπασεν τὴν μάχαιραν [αὐτοῦ]
 καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως
 ἀφείλεν αὐτοῦ τὸ ὠτίον κ.τ.λ.

55 [Ἐν ἐκείνῃ τῇ ὥρᾳ] εἶπεν ὁ Ἰησοῦς [τοῖς ὄχλοις] †
 Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; καθ' ἡμέραν
 ἐν τῷ ἱερῷ ἐκαθεζόμενον διδάσκων καὶ οὐκ ἐκρατήσατέ με. } †
 56 [Τοῦτο δὲ ὅλον γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαὶ [τῶν
 προφητῶν].
 Τότε [οἱ μαθηταὶ] πάντες ἀφέντες αὐτὸν ἔφυγον. †

S. Mark xiv. 43—52.

43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος
 * παραγίνεται [ὁ] Ἰούδας* εἰς τῶν δώδεκα }
 καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων }
 παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρε-
 σβυτέρων. (1)

44 δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων
 * Ὁν ἂν φιλήσω αὐτός ἐστιν·
 κρατήσατε αὐτόν καὶ ἀπάγετε ἀσφαλῶς.

45 καὶ ἔλθων εὐθὺς προσελθὼν αὐτῷ λέγει
 ῥαββί, καὶ κατεφίλησεν αὐτόν.
 * * * * *

46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ
 καὶ ἐκράτησαν αὐτόν.

47 εἰς δὲ τις τῶν παρεστηκότων
 σπασάμενος τὴν μάχαιραν
 ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
 καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.

48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς
 Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 συλλαβεῖν με; 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς
 ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με·
 ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

50 καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.

51 [Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος
 σινδὸνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν, 52 ὁ δὲ καταλιπὼν
 τὴν σινδὸνα γυμνὸς ἔφυγεν.]

97. THE TRIAL.

S. Matthew xxvi. 57—68.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον †
 πρὸς [Καϊάφω] τὸν ἀρχιερέα,
 ὅπου * * *

οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. } †
 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν
 ὥς τῆς αὐλῆς τοῦ ἀρχιερέως,
 καὶ [εἰσελθὼν] ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν } †
 [ἰδεῖν τὸ τέλος].

59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον †
 ἐζήτουν [ψευδο]μαρτυρίαν κατὰ τοῦ Ἰησοῦ †
 ὅπως αὐτὸν θανατώσωσιν, † 60 καὶ οὐχ εὗρον
 πολλῶν προσελθόντων ψευδομαρτύρων.

ὕστερον δὲ προσελθόντες [δύο] 61 εἶπαν
 Οὗτος ἔφη
 Δύναμαι καταλύσαι τὸν ναὸν [τοῦ θεοῦ]
 καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι.^c

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ
 Οὐδὲν ἀποκρίνη; †
 τί οὗτοί σου καταμαρτυροῦσιν;
 63 ὁ δὲ [Ἰησοῦς] ἐσιώπα.

S. Mark xiv. 53—65.

53 Καὶ * ἀπήγαγον τὸν Ἰησοῦν
 πρὸς τὸν ἀρχιερέα,
 καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς }
 καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. }

54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ †
 ὥς ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,
 καὶ ἦν συνεκείμενος μετὰ τῶν ὑπηρετῶν
 καὶ θερμαινόμενος πρὸς τὸ φῶς^b.

55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον
 ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν
 εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ ἠύρισκον·

56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ,
 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

57 καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες
 58 ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι
 Ἐγὼ καταλύσω τὸν ναὸν τούτου τὸν χειροποίητον
 καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω·^c

59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν
 λέγων Οὐκ ἀποκρίνη οὐδέν;
 τί οὗτοί σου καταμαρτυροῦσιν;
 61 ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν.

^a Acts i. 16, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν.

^b Luke xxiii. 56.

^c John ii. 19, page 91.

96. THE ARREST.

S. Luke xxii. 47—49, 50—53.

47 Ἐτι αὐτοῦ λαλοῦντος
ἰδοὺ ὄχλος, καὶ ὁ [λεγόμενος] Ἰούδας εἰς τῶν δώδεκα †

[προήρχετο αὐτούς, καὶ] ἤγγισεν τῷ Ἰησοῦ
φιλήσαι αὐτόν.

48 Ἰησοῦς δὲ εἶπεν αὐτῷ [Ἰούδα, φιλήματι τὸν υἱὸν τοῦ
ἀνθρώπου παραδίδως; 49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον
εἶπαν Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;]

50 καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν } †

τοῦ ἀρχιερέως τὸν δούλον
καὶ ἀφείλεν τὸ οὖς αὐτοῦ [τὸ δεξιόν]. κ.τ.λ.

52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν
ἀρχιερεῖς [καὶ στρατηγούς τοῦ ἱεροῦ⁴] καὶ πρεσβυτέρους (1)

Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων;

53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν

ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ·

ἀλλ' [αὕτη ἐστὶν ὑμῶν ἡ ὥρα⁵ καὶ ἡ ἐξουσία τοῦ σκότους].

S. John xviii. 3—11.

3 [ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ
ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ
λαμπάδων καὶ ὧλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα
ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς τίνα ζητεῖτε; 5 ἀπεκρί-
θησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἐγώ
εἰμι. ἰστῆκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.
6 ὡς οὖν εἶπεν αὐτοῖς Ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ
ἔπεσαν χαμαί. 7 πάλιν οὖν ἐπηρώτησεν αὐτούς τίνα ζητεῖτε;
οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον. 8 ἀπεκρίθη Ἰησοῦς
Εἰπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους
ὑπάγειν· 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὐδὲ δέδικκας
μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

10 Σίμων οὖν Πέτρος]

ἔχων μάχαιραν εἰλκυσεν αὐτὴν

καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δούλον

καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον [τὸ δεξιόν.

ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.]

11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ

Βύλε τὴν μάχαιραν εἰς τὴν θήκην⁶.

τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό⁵;

97. THE TRIAL.

S. Luke xxii. 54, 55, 66—71, 63—65.

54 Συλλαβόντες δὲ αὐτὸν [ἤγαγον καὶ] εἰσήγαγον
εἰς [τὴν οἰκίαν] τοῦ ἀρχιερέως·

ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

55 [περιαψάντων δὲ πῦρ ἐν μέσῳ] τῆς αὐλῆς
[καὶ συνακαθισάντων] ἐκάθητο [ὁ Πέτρος μέσος αὐτῶν].

66 [Καὶ ὡς ἐγένετο ἡμέρα^h, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,
ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ
συνέδριον αὐτῶν,]

S. John xviii. 12—16, 18—24, ii. 19.

12 [Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν
Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδωσαν αὐτὸν 13 καὶ
ἤγαγον πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα,
ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ Καϊάφας ὁ συμ-
βουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρεי ἓνα ἄνθρωπον ἀπο-
θανεῖν ὑπὲρ τοῦ λαοῦ. 15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων
Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς
τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ
ἀρχιερέως, 16 ὁ δὲ Πέτρος ἰστῆκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν
οὖν ὁ μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ
θυρῳρῃ καὶ εἰσήγαγεν τὸν Πέτρον. 18 ἰσθήκεισαν δὲ οἱ
δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψυχὸς ἦν,
καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς καὶ
θερμαίνόμενος. 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν
περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδασκίᾳς αὐτοῦ. 20 ἀπε-
κρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ
πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ
Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· 21 τί με
ῥωτᾷς; ῥώτησον τοὺς ἀκηκόοντας τί ἐλάλησα αὐτοῖς· ἴδε
οὗτοι οἰδασιν ἃ εἶπον ἐγώ. 22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς
παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν
Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; 23 ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ

⁴ These officers are mentioned by S. Luke only, xxii. 52; Acts iv. 1, v. 24, 26.

⁵ Cf. ἡ ὥρα αὐτοῦ John vii. 30, viii. 20, xiii. 1, xvi. 21.

⁶ Matt. xxvi. 52.

⁷ Matt. xxvi. 89, 42.

^h Luke xxii. 66—71 gives us the formal trial by daylight, at which a rehearsal would take place of the evidence which had been collected at the preliminary investigation on the preceding night. But in giving this S. Luke runs so closely parallel to the Marcan record in the details, that the passage is printed here for convenience of comparison.

καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ [Ἐξορκίζω σε
κατὰ τοῦ θεοῦ τοῦ ζώντος ἵνα ἡμῖν εἴπῃς
εἰ] σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ^a.
64 λέγει αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας·¹ [πλὴν λέγω ὑμῖν, †
ἀπ' ἄρτι] ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν τῆς δυνάμεως †
καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

65 τότε ὁ ἀρχιερεὺς διέρηξεν τὰ ἱμάτια αὐτοῦ λέγων
[Ἐβλασφήμησεν·] τί ἔτι χρειαίαν ἔχομεν μαρτύρων;
[ἴδε νῦν] ἡκούσατε τὴν βλασφημίαν· 66 τί ὑμῖν δοκεῖ;
οἱ δὲ [ἀποκριθέντες] εἶπαν Ἐνοχὸς θανάτου ἐστίν. †
67 Τότε ἐνέπτυσαν εἰς [τὸ πρόσωπον (s)] αὐτοῦ

καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες }
Προφήτευσον [ἡμῖν, χριστέ,] τίς ἐστὶν ὁ παῖσας σε;^b } †

πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ

Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ^a; (1)
62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ εἰμι, (2)
καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου (3)
ἐκ δεξιῶν καθήμενον τῆς δυνάμεως (4) }

καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

63 ὁ δὲ ἀρχιερεὺς διαρῆξας τοὺς χιτῶνας αὐτοῦ λέγει
Τί ἔτι χρειαίαν ἔχομεν μαρτύρων;
64 ἡκούσατε τῆς βλασφημίας; τί ὑμῖν φαίνεται;
οἱ δὲ πάντες κατέκριναν αὐτὸν ἐνοχὸν εἶναι θανάτου.

65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ
καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον (s)
καὶ κολαφίζειν αὐτόν καὶ λέγειν αὐτῷ }
Προφήτευσον * * * * *,
καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτόν ἔλαβον. }

98. S. PETER'S DENIALS.

First Denial.

S. Matthew xxvi. 69—75.

69 Ὁ δὲ Πέτρος ἐκάθητο^a ἔξω ἐν τῇ αὐλῇ
καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα

Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· †
70 ὁ δὲ ἡρνήσατο [ἔμπροσθεν πάντων] λέγων
Οὐκ οἶδα τί λέγεις.

S. Mark xiv. 66—72.

66 Καὶ ὄντος^a τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ
ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον^a

ἐμβλέψασα αὐτῷ λέγει

Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ· (1)

68 ὁ δὲ ἡρνήσατο λέγων

Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις,

Second Denial.

71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα

εἶδεν αὐτὸν ἄλλη †

καὶ λέγει τοῖς ἐκεῖ

Οὗτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζωραίου]· (1)

72 καὶ πάλιν ἡρνήσατο [μετὰ ὅρκου] ὅτι

Οὐκ οἶδα τὸν ἄνθρωπον.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον.

69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτόν

ἤρξατο πάλιν λέγειν τοῖς παρεστώσιν ὅτι

Οὗτος ἐξ αὐτῶν ἐστίν.

70 ὁ δὲ πάλιν ἡμνεῖτο.

* * * *

Third Denial.

73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἐστῶτες εἶπον τῷ Πέτρῳ

Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ,

καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ·

74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι

Οὐκ οἶδα τὸν ἄνθρωπον.

καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον τῷ Πέτρῳ

Ἀληθῶς * * ἐξ αὐτῶν εἶ,

καὶ γὰρ Γαλιλαῖος εἶ·

71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι

Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

Conclusion.

καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος

Ἰησοῦ εἰρηκότος ὅτι

Πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με, †

καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

72 καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν·

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα

ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι †

Πρὶν ἀλέκτορα δις φωνῆσαι τρίς με ἀπαρνήσῃ,

καὶ ? * * ? ἐπιβαλὼν ἔκλαιεν. ? * ?

^a Cf. John xix. 7, ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἐποίησεν. Matt xvi. 16, § 54.

^b Cf. 1 Pet. ii. 23, λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρῖνοντι δικαίως.

^c Mark xiv. 30.

^d Mark xiv. 54.

* Mark xiv. 67.

λέγοντες
 Εἰ σὺ εἶ ὁ χριστός, [εἰπὺν ἡμῖν.] (1)
 67 εἶπεν δὲ αὐτοῖς [Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε· 68 ἐὰν
 δὲ ἐρωτήσω οὐ μὴ ἀποκριθῇτε.
 69 ἀπὸ τοῦ νῦν δέ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου (3)
 καθήμενος ἐκ δεξιῶν τῆς δυνάμεως [τοῦ θεοῦ]. (4)
 70 [εἶπαν δὲ πάντες] Σὺ [οὖν] εἶ ὁ υἱὸς τοῦ θεοῦ; (1)
 ὁ δὲ [πρὸς αὐτοὺς] ἔφη [Ἵμεῖς λέγετε ὅτι] ἐγὼ εἰμι. (2)
 71 οἱ δὲ εἶπαν
 Τί ἔτι ἔχομεν μαρτυρίας χρειᾶν; †
 [αὐτοὶ γὰρ] ἤκούσαμεν [ἀπὸ τοῦ στόματος αὐτοῦ].

63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτὸν] ἐνέπαιζον αὐτῷ
 [δέρνοντας], 64 καὶ περικαλύψαντες αὐτὸν
 ἐπηρώτων λέγοντες
 Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε;
 65 [καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.]

κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς,
 τί με δέρεις; 24 Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον
 πρὸς Καϊάφαν τὸν ἀρχιερέα.]
 ii. 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν
 τούτων καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν^f.

98. S. PETER'S DENIALS.

First Denial.

S. Luke xxii. 56—62.

S. John xviii. 17, 25—27.

56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις }
 καθήμενον πρὸς τὸ φῶς^d } †
 καὶ ἀτενίσασα^e αὐτῷ εἶπεν
 Καὶ οὗτος σὺν αὐτῷ ἦν·
 57 ὁ δὲ ἠρνήσατο λέγων
 Οὐκ οἶδα αὐτόν, [γύναι.]

17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς

Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
 λέγει ἐκεῖνος
 Οὐκ εἰμί.

*Second Denial.*25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος^g.

58 καὶ [μετὰ βραχὺ] ἕτερος ἰδὼν αὐτόν
 ἔφη
 Καὶ σὺ ἐξ αὐτῶν εἶ;
 ὁ δὲ Πέτρος ἔφη
 [Ἄνθρωπε,] οὐκ εἰμί.

εἶπον οὖν αὐτῷ
 Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
 ἠρνήσατο ἐκεῖνος καὶ εἶπεν
 Οὐκ εἰμί.

Third Denial.

59 καὶ [διαστάσης ὥσπερ ὥρας μίας] ἄλλος τις [δυσχυρίζετο] λέγων
 Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,
 καὶ γὰρ Γαλιλαῖός ἐστιν·
 60 εἶπεν δὲ ὁ Πέτρος
 [Ἄνθρωπε,] οὐκ οἶδα ὃ λέγεις.

26 λέγει [εἰς ἐκ τῶν δοῦλων τοῦ ἀρχιερέως,
 συγγενῆς ὧν οὐ ἀπέκοψεν Πέτρος τὸ ὠτίον
 Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;]
 27 πάλιν οὖν ἠρνήσατο Πέτρος·

Conclusion.

καὶ παραχρῆμα [ἔτι λαλοῦντος αὐτοῦ] ἐφώνησεν ἀλέκτωρ. †
 61 [καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ,]
 καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος
 τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι
 Πρὶν ἀλέκτορα φωνῆσαι [σήμερον] ἀπαρνήσῃ με τρίς. †
 62 ? καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς. ?^h

καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

^f Matt. xxvi. 61=Mark xiv. 58, page 88.
^g ἀτενίζω is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.
^h This verse is bracketed by Westcott and Hort as of doubtful genuineness. If it be genuine its agreement with S. Matthew against S. Mark is most perplexing.
ⁱ Cf. Matt. xxvi. 25, xxvii. 11=Mark xv. 2=Luke xxiii. 3=John xviii. 37, ix. 41.

καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ [Ἐξορκίζω σε
κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς
εἰ] σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ^a.
64 λέγει αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας·ⁱ [πλὴν λέγω ὑμῖν, †
ἀπ' ἄρτι] ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν τῆς δυνάμεως †
καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

65 τότε ὁ ἀρχιερεὺς διέρηξεν τὰ ἱμάτια αὐτοῦ λέγων
[Ἐβλασφήμησεν]· τί ἔτι χρείαν ἔχομεν μαρτύρων;
[ἴδε νῦν] ἠκούσατε τὴν βλασφημίαν· 66 τί ὑμῖν δοκεῖ;
οἱ δὲ [ἀποκριθέντες] εἶπαν Ἐνοχὸς θανάτου ἐστίν. †
67 Τότε ἐνέπτυσαν εἰς [τὸ πρόσωπον (s)] αὐτοῦ

καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες
Προφῆτευσον [ἡμῖν, χριστέ,] τίς ἐστὶν ὁ παῖσας σε;^b †

πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ

Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ^a; (1)
62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ εἰμι, (2)
καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου (3)
ἐκ δεξιῶν καθήμενον τῆς δυνάμεως (4)
καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

63 ὁ δὲ ἀρχιερεὺς διαρῆξας τοὺς χιτῶνας αὐτοῦ λέγει
Τί ἔτι χρείαν ἔχομεν μαρτύρων;
64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν φαίνεται;
οἱ δὲ πάντες κατέκριναν αὐτὸν ἐνοχὸν εἶναι θανάτου.
65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ
καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον (s)
καὶ κολαφίζειν αὐτόν καὶ λέγειν αὐτῷ
Προφῆτευσον * * * * *,
καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτόν ἔλαβον.

98. S. PETER'S DENIALS.

First Denial.

S. Matthew xxvi. 69—75.

69 Ὁ δὲ Πέτρος ἐκάθητο^d ἔξω ἐν τῇ αὐλῇ
καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα

Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· †
70 ὁ δὲ ἠρνήσατο [ἐμπροσθεν πάντων] λέγων
Οὐκ οἶδα τί λέγεις.

S. Mark xiv. 66—72.

66 Καὶ ὄντος^d τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ
ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον^d
ἐμβλέψασα αὐτῷ λέγει
Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ· (1)
68 ὁ δὲ ἠρνήσατο λέγων
Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις,

Second Denial.

71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα
εἶδεν αὐτὸν ἄλλη †
καὶ λέγει τοῖς ἐκεῖ
Οὗτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζωραίου]· (1)
72 καὶ πάλιν ἠρνήσατο [μετὰ ὅρκου] ὅτι
Οὐκ οἶδα τὸν ἄνθρωπον.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον.
69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτόν
ἤρξατο πάλιν λέγειν τοῖς παρεστώσιν ὅτι
Οὗτος ἐξ αὐτῶν ἐστίν.
70 ὁ δὲ πάλιν ἠρνήετο.
* * * *

Third Denial.

73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἐστῶτες εἶπον τῷ Πέτρῳ
Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ,
καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ·
74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι
Οὐκ οἶδα τὸν ἄνθρωπον.

καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον τῷ Πέτρῳ
Ἀληθῶς * * ἐξ αὐτῶν εἶ,
καὶ γὰρ Γαλιλαῖος εἶ·
71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι
Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

Conclusion.

καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·
75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος ὅτι
Πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με, †
καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

72 καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν·
καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα
ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι †
Πρὶν ἀλέκτορα δις^c φωνῆσαι τρίς με ἀπαρνήσῃ,
καὶ ?* *? ἐπιβαλὼν ἔκλαιεν. ?*?

^a Cf. John xix. 7, ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν. Matt xvi. 16, § 54.

^b Cf. 1 Pet. ii. 23, λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρῖνonti δικαίως.

^c Mark xiv. 30.

^d Mark xiv. 54.

* Mark xiv. 67.

λέγοντες
 Εἰ σὺ εἶ ὁ χριστός, [εἰπὸν ἡμῖν.] (1)
 67 εἶπεν δὲ αὐτοῖς [Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε· 68 ἐὰν
 δὲ ἐρωτήσω οὐ μὴ ἀποκριθῇτε.
 69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου (3)
 καθήμενος ἐκ δεξιῶν τῆς δυνάμεως [τοῦ θεοῦ]. (4)
 70 [εἶπαν δὲ πάντες] Σὺ [οὖν] εἶ ὁ υἱὸς τοῦ θεοῦ; (1)
 ὁ δὲ [πρὸς αὐτοὺς] ἔφη [Ἑμεῖς λέγετε ὅτι] ἐγὼ εἰμι. (2)
 71 οἱ δὲ εἶπαν
 Τί ἔτι ἔχομεν μαρτυρίας χρεῖαν; †
 [αὐτοὶ γὰρ] ἠκούσαμεν [ἀπὸ τοῦ στόματος αὐτοῦ].

63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτὸν] ἐνέπαιζον αὐτῷ
 [δέρνοντας], 64 καὶ περικαλύψαντες αὐτὸν
 ἐπηρώτων λέγοντες
 Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε;
 65 [καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.]

κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς,
 τί με δέρεις; 24 Ἀπέστειλεν οὖν αὐτὸν ὁ Ἀννας δεδεμένον
 πρὸς Καϊάφαν τὸν ἀρχιερέα.]
 ii. 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν
 τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν†.

98. S. PETER'S DENIALS.

First Denial.

S. Luke xxii. 56—62.

S. John xviii. 17, 25—27.

56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις }
 καθήμενον πρὸς τὸ φῶς^d } †
 καὶ ἀτενίσασα^e αὐτῷ εἶπεν
 Καὶ οὗτος σὺν αὐτῷ ἦν·
 57 ὁ δὲ ἠρνήσατο λέγων
 Οὐκ οἶδα αὐτόν, [γύναι.]

17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός
 Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
 λέγει ἐκείνος
 Οὐκ εἰμί.

*Second Denial.*25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος^e.

58 καὶ [μετὰ βραχύ] ἕτερος ἰδὼν αὐτόν
 ἔφη
 Καὶ σὺ ἐξ αὐτῶν εἶ·
 ὁ δὲ Πέτρος ἔφη
 [Ἀνθρώπε,] οὐκ εἰμί.

εἶπον οὖν αὐτῷ
 Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
 ἠρνήσατο ἐκείνος καὶ εἶπεν
 Οὐκ εἰμί.

Third Denial.

59 καὶ [διαστάσης ὥσπερ ὥρας μιᾶς] ἄλλος τις [δισχυρίζετο] λέγων
 Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,
 καὶ γὰρ Γαλιλαῖός ἐστιν·
 60 εἶπεν δὲ ὁ Πέτρος
 [Ἀνθρώπε,] οὐκ οἶδα ὁ λέγεις.

26 λέγει [εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως,
 συγγενῆς ὦν οὐ ἀπέκονεν Πέτρος τὸ ὥτιον
 Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;]
 27 πάλιν οὖν ἠρνήσατο Πέτρος·

Conclusion.

καὶ παραχρῆμα [ἔτι λαλοῦντος αὐτοῦ] ἐφώνησεν ἀλέκτωρ. †
 61 [καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ,]
 καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος
 τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι
 Πρὶν ἀλέκτορα φωνῆσαι [σήμερον] ἀπαρνήσῃ με τρίς. †
 62 ἢ καὶ ἐξελθὼν ἔξω ἐκλαυσεν πικρῶς. ἢ

καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

† Matt. xxvi. 61=Mark xiv. 58, page 88.

^e ἀτενίζω is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.^h This verse is bracketed by Westcott and Hort as of doubtful genuineness. If it be genuine its agreement with S. Matthew against S. Mark is most perplexing.ⁱ Cf. Matt. xxvi. 25, xxvii. 11=Mark xv. 2=Luke xxiii. 3=John xviii. 37, ix. 41.

καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ [Ἐξορκίζω σε
κατὰ τοῦ θεοῦ τοῦ ζώντος ἵνα ἡμῖν εἴπῃς
εἰ] σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ^a.
64 λέγει αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας·¹ [πλὴν λέγω ὑμῖν, †
ἀπ' ἄρτι] ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
καθήμενον ἐκ δεξιῶν τῆς δυνάμεως †
καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

65 τότε ὁ ἀρχιερεὺς διέρηξεν τὰ ἱμάτια αὐτοῦ λέγων
[Ἐβλασφήμησεν·] τί ἔτι χρεῖαν ἔχομεν μαρτύρων;
[ἴδε νῦν] ἠκούσατε τὴν βλασφημίαν· 66 τί ὑμῖν δοκεῖ;
οἱ δὲ [ἀποκριθέντες] εἶπαν Ἐνοχος θανάτου ἐστίν. †
67 Τότε ἐνέπτυσαν εἰς [τὸ πρόσωπον (ς)] αὐτοῦ

καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες }
Προφήτευσον [ἡμῖν, χριστέ,] τίς ἐστὶν ὁ παῖς σου; }^b †

πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ

Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ^a; (1) }
62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ εἰμι, (2) }
καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου (3) }
ἐκ δεξιῶν καθήμενον τῆς δυνάμεως (4) }
καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.
63 ὁ δὲ ἀρχιερεὺς διαρῆξας τοὺς χιτῶνας αὐτοῦ λέγει
Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;
64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν φαίνεται;
οἱ δὲ πάντες κατέκριναν αὐτὸν ἐνοχὸν εἶναι θανάτου.
65 Καὶ ἤρξαντο τινες ἐμπτύειν αὐτῷ
καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον (ς)
καὶ κολαφίζειν αὐτόν καὶ λέγειν αὐτῷ }
Προφήτευσον * * * * *, }
καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτόν ἔλαβον.

98. S. PETER'S DENIALS.

First Denial.

S. Matthew xxvi. 69—75.

69 Ὁ δὲ Πέτρος ἐκάθητο^a ἔξω ἐν τῇ αὐλῇ·
καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα

Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· †
70 ὁ δὲ ἡρνήσατο [ἐμπροσθεν πάντων] λέγων
Οὐκ οἶδα τί λέγεις.

S. Mark xiv. 66—72.

66 Καὶ ὄντος^a τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ
ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον^a
ἐμβλέψασα αὐτῷ λέγει
Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ· (1)
68 ὁ δὲ ἡρνήσατο λέγων
Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις,

Second Denial.

71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα
εἶδεν αὐτὸν ἄλλη †
καὶ λέγει τοῖς ἐκεῖ
Οὗτος ἦν μετὰ [Ἰησοῦ τοῦ Ναζωραίου]· (1)
72 καὶ πάλιν ἡρνήσατο [μετὰ ὅρκου] ὅτι
Οὐκ οἶδα τὸν ἄνθρωπον.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον.
69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν
ἤρξατο πάλιν λέγειν τοῖς παρεστώσιν ὅτι
Οὗτος ἐξ αὐτῶν ἐστίν.
70 ὁ δὲ πάλιν ἡμνεῖτο.
* * * *

Third Denial.

73 μετὰ μικρὸν δὲ [προσελθόντες] οἱ ἐστῶτες εἶπον τῷ Πέτρῳ
Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ,
καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ·
74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι
Οὐκ οἶδα τὸν ἄνθρωπον.

καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον τῷ Πέτρῳ
Ἀληθῶς * * ἐξ αὐτῶν εἶ,
καὶ γὰρ Γαλιλαῖος εἶ·
71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι
Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

Conclusion.

καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος
Ἰησοῦ εἰρηκότος ὅτι
Πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με, †
καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

72 καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν·

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα
ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι †
Πρὶν ἀλέκτορα δις^c φωνῆσαι τρίς με ἀπαρνήσῃ,
καὶ ? * * ? ἐπιβαλὼν ἔκλαιεν. ? * ?

^a Cf. John xix. 7, ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἐαυτὸν ἐποίησεν. Matt xvi. 16, § 54.

^b Cf. 1 Pet. ii. 23, λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρῖνῳ δικαίως.

^c Mark xiv. 30.

^d Mark xiv. 54.

* Mark xiv. 67.

λέγοντες
 Εἰ σὺ εἶ ὁ χριστός, [εἰπὸν ἡμῖν.] (1)
 67 εἶπεν δὲ αὐτοῖς [Ἐὰν ὑμῖν εἶπω οὐ μὴ πιστεύσητε· 68 εἰάν
 δὲ ἐρωτήσω οὐ μὴ ἀποκριθῇτε.
 69 ἀπὸ τοῦ νῦν δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου (3)
 καθήμενος ἐκ δεξιῶν τῆς δυνάμεως [τοῦ θεοῦ]. (4)
 70 [εἶπαν δὲ πάντες] Σὺ [οὖν] εἶ ὁ υἱὸς τοῦ θεοῦ; (1)
 ὁ δὲ [πρὸς αὐτοὺς] ἔφη [Ἑμεῖς λέγετε ὅτι] ἐγὼ εἰμι. (2)
 71 οἱ δὲ εἶπαν
 Τί ἔτι ἔχομεν μαρτυρίας χρειᾶν; †
 [αὐτοὶ γὰρ] ἠκούσαμεν [ἀπὸ τοῦ στόματος αὐτοῦ].
 63 Καὶ [οἱ ἄνδρες οἱ συνέχοντες αὐτὸν] ἐνέπαιζον αὐτῷ
 [δέρνοντας], 64 καὶ περικαλύψαντες αὐτὸν
 ἐπηρώτων λέγοντες
 Προφήτευσον, τίς ἐστίν ὁ παῖσας σε;
 65 [καὶ ἕτερα πολλά βλασφημοῦντες ἔλεγον εἰς αὐτόν.]

κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς,
 τί με δέρεις; 24 Ἀπίστευεν οὖν αὐτὸν ὁ Ἀννας δεδεμένον
 πρὸς Καϊάφαν τὸν ἀρχιερέα.]
 ii. 19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν
 τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν¹.

98. S. PETER'S DENIALS.

First Denial.

S. Luke xxii. 56—62.

S. John xviii. 17, 25—27.

56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις }
 καθήμενον πρὸς τὸ φῶς^d } †
 καὶ ἀτενίσασα^e αὐτῷ εἶπεν
 Καὶ οὗτος σὺν αὐτῷ ἦν·
 57 ὁ δὲ ἠρνήσατο λέγων
 Οὐκ οἶδα αὐτόν, [γύναι.]

17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός

Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
 λέγει ἐκεῖνος
 Οὐκ εἰμί.

*Second Denial.*25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος^e.

58 καὶ [μετὰ βραχύ] ἕτερος ἰδὼν αὐτόν
 ἔφη
 Καὶ σὺ ἐξ αὐτῶν εἶ·
 ὁ δὲ Πέτρος ἔφη
 [Ἀνθρώπε,] οὐκ εἰμί.

εἶπον οὖν αὐτῷ
 Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
 ἠρνήσατο ἐκεῖνος καὶ εἶπεν
 Οὐκ εἰμί.

Third Denial.

59 καὶ [διαστάσης ὥσπερ ὥρας μιᾶς] ἄλλος τις [δυσχυρίζετο] λέγων
 Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,
 καὶ γὰρ Γαλιλαῖός ἐστιν·
 60 εἶπεν δὲ ὁ Πέτρος
 [Ἀνθρώπε,] οὐκ οἶδα ὁ λέγεις.

26 λέγει [εἰς ἐκ τῶν δοῦλων τοῦ ἀρχιερέως,
 συγγενῆς ὧν οὐ απέκοψεν Πέτρος τὸ ὠτίον
 Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;]
 27 πάλιν οὖν ἠρνήσατο Πέτρος·

Conclusion.

καὶ παραχρῆμα [ἔτι λαλοῦντος αὐτοῦ] ἐφώνησεν ἀλέκτωρ. †
 61 [καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ,]
 καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος
 τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι
 Πρὶν ἀλέκτορα φωνῆσαι [σήμερον] ἀπαρνήσῃ με τρίς. †
 62 ? καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς. ?^h

καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

¹ Matt. xxvi. 61=Mark xiv. 58, page 88.^e ἀτενίζω is used twelve times by S. Luke, twice by S. Paul, but not elsewhere in N.T.^h This verse is bracketed by Westcott and Hort as of doubtful genuineness. If it be genuine its agreement with S. Matthew against S. Mark is most perplexing.¹ Cf. Matt. xxvi. 25, xxvii. 11=Mark xv. 2=Luke xxiii. 3=John xviii. 37, ix. 41.

99. PILATE.

S. Matthew xxvii. 1, 2, 11—18, 20—23, 26.

1 Πρωίας δὲ γενομένης συμβούλιον ἔλαβον πάντες (1) οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι [τοῦ λαοῦ * * * κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν].

2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πειλάτῳ [τῷ ἡγεμόνι]. κ.τ.λ.

11 [Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος.]

καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων

Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

ὁ δὲ [Ἰησοῦς] ἔφη Σὺ λέγεις.

12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων [καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο].

13 τότε λέγει αὐτῷ ὁ Πειλάτος †

Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

14 καὶ οὐκ ἀπεκρίθη [αὐτῷ πρὸς οὐδὲ ἐν ῥήματι], ὥστε θαυμάζειν τὸν ἡγεμόνα [λίαν].

15 Κατὰ δὲ ἑορτὴν εἰώθει [ὁ ἡγεμὼν] ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ἠθέλων. †

16 εἶχον δὲ τότε δέσμιον [ἐπίσημον] λεγόμενον Βαραββᾶν.

17 [συνηγμένων οὖν αὐτῶν] εἶπεν αὐτοῖς ὁ Πειλάτος † [Τίνα] θέλετε ἀπολύσω ὑμῖν,

[τὸν Βαραββᾶν ἢ Ἰησοῦν] τὸν [λεγόμενον] Χριστόν;

18 ἥδει γὰρ ὅτι

διὰ φθόνου παρέδωκεν αὐτόν. κ.τ.λ.

20 Οἱ δὲ ἀρχιερεῖς [καὶ οἱ πρεσβύτεροι] ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν [τὸν δὲ Ἰησοῦν ἀπολύσωσιν].

21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς †

[Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν. 22 λέγει αὐτοῖς ὁ Πειλάτος]

Τί οὖν ποιήσω [Ἰησοῦν] τὸν λεγόμενον Χριστόν;

λέγουσιν [πάντες] Σταυρωθήτω.

23 ὁ δὲ ἔφη Τί γὰρ κακὸν ἐποίησεν;

οἱ δὲ περισσῶς ἔκραζον [λέγοντες] Σταυρωθήτω^a. κ.τ.λ.

26 τότε

ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,

τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. †

S. Mark xv. 1—15.

1 Καὶ εὐθὺς πρωὶ συμβούλιον ποιήσαντες

οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὄλων (1) τὸ συνέδριον

δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκεν Πειλάτῳ.

2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλάτος *

Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει Σὺ λέγεις.

3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά.

4 ὁ δὲ Πειλάτος πάλιν ἐπηρώτα αὐτὸν λέγων

Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.

5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη,

ὥστε θαυμάζειν τὸν Πειλάτον.

6 Κατὰ δὲ ἑορτὴν ἀπέλυνεν

αὐτοῖς ἓνα δέσμιον ὃν παρηγοῦντο.

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἷτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.

9 ὁ δὲ Πειλάτος ἀπεκρίθη αὐτοῖς λέγων

Θέλετε ἀπολύσω ὑμῖν

τὸν βασιλέα τῶν Ἰουδαίων;

10 ἐγίνωσκεν γὰρ ὅτι

διὰ φθόνου παραδεδώκεισαν αὐτόν οἱ ἀρχιερεῖς.

11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον

ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

12 ὁ δὲ Πειλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς

Τί οὖν ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων;

13 οἱ δὲ πάλιν ἔκραζον Σταύρωσον αὐτόν^a.

14 ὁ δὲ Πειλάτος ἔλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; †

οἱ δὲ περισσῶς ἔκραζον Σταύρωσον αὐτόν.

15 ὁ δὲ Πειλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι

ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,

καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

100. MOCKERY BY THE SOLDIERS.

S. Matthew xxvii. 27—31^a.

27 Τότε οἱ στρατιῶται [τοῦ ἡγεμόνος] παραλαβόντες [τὸν Ἰησοῦν] εἰς τὸ πραιτώριον

συνήγαγον [ἐπ' αὐτόν] ὄλην τὴν σπείραν.

28 καὶ [ἐκδύσαντες αὐτόν

χλαμύδα] κοκκίνην περιέθηκαν αὐτῷ,

29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν [ἐπέθηκαν ἐπὶ τῆς κεφαλῆς] αὐτοῦ καὶ [κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ], καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ (4)

λέγοντες Χαῖρε, βασιλεῦ τῶν Ἰουδαίων,

30 καὶ ἐμπτύσαντες εἰς αὐτόν

ἔλαβον τὸν κάλαμον καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ. } † (3)

31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν τὴν [χλαμύδα] καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ.

^a Cf. Acts xiii. 28, καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πειλάτον ἀναιρεθῆναι αὐτόν. Cf. Acts iii. 13, iv. 27; 1 Tim. vi. 13.

S. Mark xv. 16—20^a.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτόν

ἔσω τῆς αὐλῆς, ὃ ἔστιν πραιτώριον,

καὶ συνακαλοῦσιν ὄλην τὴν σπείραν.

17 καὶ

ἐνδιδύσκουσιν αὐτόν πορφύραν καὶ περιτιθέασιν αὐτῷ (1)

πλέξαντες ἀκάνθινον στέφανον. † (2)

18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν

Χαῖρε, βασιλεῦ τῶν Ἰουδαίων.

19 καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ. (3)

καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. (4)

20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν τὴν πορφύραν

καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ.

99. PILATE.

S. Luke xxiii. 1—3, 18—25.

¹ Καὶ ἀναστὰν⁶
ἅπαν τὸ πλῆθος αὐτῶν

ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον.

² [ἤρξαντο δὲ κατηγορεῖν αὐτοῦ
κ.τ.λ.]

³ ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων †

Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη Σὺ λέγεις.

S. John xviii. 28^a, 29, 33, 37^b, 39, 40, 38^b, xix. 9, 6.

[²⁸ Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον·
ἦν δὲ πρωί·

²⁹ ἐξῆλθεν οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησιν Τίνα
κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; ³³ Εἰσῆλθεν οὖν
πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν]
καὶ εἶπεν αὐτῷ

Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; κ.τ.λ.

³⁷ ἀπεκρίθη ὁ Ἰησοῦς Σὺ λέγεις.

xix. 9 ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

[¹⁸ ἀνέκραγον δὲ πανπληθεῖ] λέγοντες [Λῆρε τοῦτον,] ἀπολύσον
δὲ ἡμῖν τὸν Βαραββᾶν· ¹⁹ ὅστις ἦν διὰ στάσιν τινὰ [γενομένην
ἐν τῇ πόλει] καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

³⁹ ...ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα·

²⁰ [πάλιν δὲ] ὁ Πειλᾶτος προσεφώνησεν αὐτοῖς,
[θέλων ἀπολύσαι τὸν Ἰησοῦν.]

βούλεσθε οὖν ἀπολύσω ὑμῖν
τὸν βασιλέα τῶν Ἰουδαίων;

⁴⁰ ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ τοῦτον ἀλλὰ τὸν
Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

³⁸ καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ
λέγει αὐτοῖς Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν·

xix. 6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύ-
γασαν λέγοντες Σταύρωσον σταύρωσον.

²¹ οἱ δὲ ἐπεφώνουν λέγοντες Σταύρου [σταύρου] αὐτόν.
²² ὁ δὲ [τρίτον] εἶπεν πρὸς αὐτοὺς Τί γὰρ κακὸν ἐποίησεν οὗτος;
[οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν
ἀπολύσω. ²³ οἱ δὲ ἐπέκειντο φωναῖς μεγάλας αἰτούμενοι
αὐτὸν σταυρωθῆναι, καὶ κατίσχουν αἱ φωναὶ αὐτῶν^a. ²⁴ καὶ
Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἶτημα αὐτῶν· ²⁵ ἀπέλυσεν
δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν
ἡτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.]

100. MOCKERY BY THE SOLDIERS.

S. John xix. 2, 3.

² καὶ οἱ στρατιῶται

πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν (2)
αὐτοῦ τῇ κεφαλῇ,

καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν, (1)

³ καὶ

ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον
Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·
καὶ ἐδίδοσαν αὐτῷ ραπίσματα.

^a See note ^b on page 89.

101. THE CRUCIFIXION.

S. Matthew xxvii. 31^b—42, 44—51, 54—56.

- 31 καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
 32 [Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον] Κυρηναῖον [ὀνόματι] Σίμωνα }
 τοῦτον ἠγγάρευσαν } †
- ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
- 33 Καὶ ἐλθόντες εἰς τόπον [λεγόμενον] Γολγοθᾶ, †
 ὃ ἐστὶν Κρανίου Τόπος λεγόμενος, †
- 34 ἔδωκαν αὐτῷ [πιεῖν] οἶνον μετὰ χολῆς μμιγμένον^b. †
 καὶ [γευσάμενος] οὐκ ἠθέλησεν πιεῖν.
- 35 σταυρώσαντες^c δὲ αὐτὸν
 διμερίσαντο τὰ ἱμάτια αὐτοῦ
 βάλλοντες κλῆρον^d,
- 36 [καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.]
- 37 καὶ ἐπέθηκεν [ἐπάνω τῆς κεφαλῆς αὐτοῦ] τὴν αἰτίαν αὐτοῦ
 γεγραμμένην
- Οὗτός [ἐστὶν] Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. †
- 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, †
 εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων.
- 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν
 κινούμενους τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες
 Ὁ καταλύων τὸν ναὸν
 καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, †
 σῶσον σεαυτὸν.
 [εἰ υἱὸς εἶ τοῦ θεοῦ,] κατάβηθι ἀπὸ τοῦ σταυροῦ.
- 41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες
 μετὰ τῶν γραμματέων [καὶ πρεσβυτέρων] ἔλεγον
- 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.
 βασιλεὺς Ἰσραὴλ ἐστίν,
 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ
 καὶ πιστεύσομεν [ἐπ' αὐτόν]. κ.τ.λ.
- 44 [τὸ δ' αὐτὸ] καὶ [οἱ λησταί] οἱ συνσταυρωθέντες σὺν αὐτῷ
 ὠνείδιζον αὐτόν.
- 45 Ἀπὸ δὲ ἑκτῆς ὥρας †
 σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν
 ἕως ὥρας ἐνάτης.
- 46 [περὶ] δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
 [λέγων] Ἐλωὶ ἐλωὶ λεμὰ σαβαχθανεὶ;
 τοῦτ' ἔστιν
- Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες^e; †
- 47 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον
 ὅτι Ἠλείαν φωνεῖ [οὗτος].
- 48 καὶ εὐθέως δραμὼν εἰς [ἐξ αὐτῶν καὶ λαβὼν] σπὸγγον }
 πλήσας τε ὄξους^b καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. } †
- 49 οἱ δὲ λοιποὶ εἶπαν
- Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλείας σῶσαι αὐτόν.
- 50 ὁ δὲ Ἰησοῦς [πάλιν] κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.
- 51 Καὶ [ἰδοὺ] τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη
 ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, † κ.τ.λ.

^a Cf. Heb. xiii. 12, διὰ καὶ Ἰησοῦς.....ἔξω τῆς πόλης ἔκαθεν.^b LXX. Ps. lxi. 20, καὶ ἔδωκαν εἰς τὸ βρώμα μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.^c The fact of our Lord's death is alluded to in 1 Thess. ii. 15, iv. 14; 1 Cor. viii. 11; Rom. viii. 34, xiv. 9; Rev. i. 18, ii. 8; 1 Pet. iv. 1; Acts i. 3, iii. 15, xvii. 3. See also the two following lists.

The cross is mentioned 1 Cor. i. 17 f., 23, ii. 2, 8; 2 Cor. xiii. 4; Gal. ii. 20, iii. 1, 13, v. 11, vi. 12 ff.; Phil. ii. 8, iii. 18; Col. i. 20, ii. 14; Eph. ii. 16; Heb. xii. 2; 1 Pet. ii. 24; Acts ii. 36, iv. 10, v. 30, x. 39, xiii. 29; Rev. xi. 8.

The virtue of our Lord's death is alluded to in 1 Thess. v. 10; 1 Cor. i. 30, xv. 3; 2 Cor. v. 14, 18 ff.; Gal. i. 4, ii. 20 f., iii. 13; Rom. iii. 24 ff., iv. 25, v. 10, 19, viii. 32, xiv. 15; Col. i. 14, ii. 20; Eph. i. 7, ii. 16, v. 2, 25; 1 Tim. i. 15; Tit. ii. 14; Hebr. i. 3, ii. 9, 14, ix. 26, x. 12; Rev. i. 5, v. 9, 12, xiii. 8; 1 Pet. i. 2, 18 ff., ii. 21, iii. 18; Acts viii. 32, xx. 28.

S. Mark xv. 20^b—41.

- 20 Καὶ ἐξάγουσιν^a αὐτὸν ἵνα σταυρώσωσιν αὐτόν.
 21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον
- ἐρχόμενον ἀπ' ἀγροῦ,
 [τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου,]
 ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
- 22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον,
 ὃ ἐστὶν μεθερμηνευόμενος Κρανίου Τόπος.
- 23 καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον,
 ὃς δὲ οὐκ ἔλαβεν.
- 24 καὶ σταυροῦσιν αὐτόν^c
 καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, }
 βάλλοντες κλῆρον ἐπ' αὐτὰ^d τίς τί ἄρῃ. } (1)
- 25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.
- 26 καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ
 ἐπιγεγραμμένη }
 Ὁ βασιλεὺς τῶν Ἰουδαίων. * } (2)
- 27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, }
 ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. } (3)
- 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν
 κινούμενους τὰς κεφαλὰς αὐτῶν καὶ λέγοντες
- Οὐὰ ὁ καταλύων τὸν ναὸν
 καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις,
 30 σῶσον σεαυτὸν
 καταβάς ἀπὸ τοῦ σταυροῦ.
- 31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους
 μετὰ τῶν γραμματέων ἔλεγον
 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. }
 32 ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ * } (4)
- καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
 ἵνα ἴδωμεν καὶ πιστεύσωμεν.
 καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ
 ὠνείδιζον αὐτόν.
- 33 Καὶ γενομένης ὥρας ἑκτῆς
 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν
 ἕως ὥρας ἐνάτης.
- 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
 Ἐλωὶ ἐλωὶ λαμὰ σαβαχθανεὶ;
 ὃ ἐστὶν μεθερμηνευόμενον
- Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπες με^e;
 35 καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον
 Ἴδε Ἠλείαν φωνεῖ.
- 36 δραμὼν δὲ τις γεμίσας σπὸγγον ὄξους }
 περιθεὶς καλάμῳ ἐπότιζεν^b αὐτόν, } (5)
- λέγων
- Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλείας καθελεῖν αὐτόν.
- 37 ὁ δὲ Ἰησοῦς ἀφείδων φωνῇ μεγάλῃ ἐξέπνευσεν. (6)
- 38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη }
 εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. } (7)

101. THE CRUCIFIXION.

S. Luke xxiii. 26, 33—36, 39, 44—47, 49.

26 Καὶ ὡς ἀπήγαγον αὐτόν,
ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον

ἐρχόμενον ἀπ' ἀγροῦ

ἐπέθηκαν αὐτῷ τὸν σταυρὸν [φέρειν ὀπισθεν τοῦ Ἰησοῦ].

33 Καὶ ὅτε ἦλθαν ἐπὶ τὸν τόπον
τὸν καλούμενον Κρανίον,

[ἐκεῖ] ἐσταύρωσαν^c αὐτὸν

καὶ τοὺς κακούργους,

ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. } (3)

34 διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ } (1)
ἔβαλον κλῆρον^d.

35 [καὶ ἰσθήκει ὁ λαὸς θεωρῶν.]

ἐξημυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες

"Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν,

εἰ οὗτός ἐστιν ὁ χριστὸς [τοῦ θεοῦ, ὁ ἐκλεκτός]. } (4)

36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται

προσερχόμενοι,

ὄξος^b προσφέροντες αὐτῷ } (5)

37 καὶ λέγοντες [Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων],

σῶσον σεαυτόν.

38 ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ } (2)

Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.]

39 εἰς δὲ τῶν κρεμασθέντων κακούργων

ἐβλασφήμει αὐτόν κ.τ.λ.

44 Καὶ ἦν ἡδὴ ὥσπερ ὥρα ἕκτη

καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν

ἕως ὥρας ἐνάτης 45 [τοῦ ἡλίου ἐκλείποντος],

S. John xix. 14^a, 16^b—18, 23, 24, 19, 28—30, 25.

[14 ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη^f. 16 Παρέ-
λαβον οὖν τὸν Ἰησοῦν· 17 καὶ βαστάζων αὐτῷ τὸν σταυρὸν
ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ
Γολγοθᾶ, 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους
δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.....23 Οἱ
οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ
ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἐκάστῳ στρατιώτῃ
μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν
ἄνωθεν ὑφαντός δι' ὅλου· 24 εἶπαν οὖν πρὸς ἀλλήλους
Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος
ἔσται· ἵνα ἡ γραφὴ πληρωθῇ

Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς

καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.....

19 ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ
σταυροῦ· ἦν δὲ γεγραμμένος Ἰησοῦς [ὁ Ναζωραῖος] ὁ } (2)
βασιλεὺς τῶν Ἰουδαίων.]

[23 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἡδὴ πάντα τετέλεσται ἵνα
τελειωθῇ ἡ γραφὴ λέγει Διψῶ. 29 σκεῦος ἔκειτο ὄξους μεστὸν^b,
σπύγγον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ περιθέντες προσή-
νεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς
εἶπεν Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ
πνεῦμα.]

ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ [μέσον]. (7)

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς κ.τ.λ. ἐξέπνευσεν. (6)

^a LXX. Ps. xxii. 19, διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

^b LXX. Ps. xxii. 1, ὁ θεὸς μου, ὁ θεός μου + πρόσχε μοι + ἵνα τί ἐγκατέλιπες με ;

^f Cf. Mark xv. 25, 33.

54 Ὁ δὲ ἐκατόνταρχος [καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν
 ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα],
 λέγοντες Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. †
 55 Ἦσαν δὲ [ἐκεῖ] γυναῖκες [πολλαὶ (8)] ἀπὸ μακρόθεν θεω-
 ροῦσαι, (5)
 αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας } (7)
 διακονοῦσαι αὐτῷ.
 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ }
 καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ } (6)
 καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου^a.

39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ
 ὅτι οὕτως ἐξέπνευσεν
 εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.
 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, (5)
 ἐν αἷς καὶ Μαριὰμ ἡ Μαγδαληνὴ }
 καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ } (6)
 καὶ Σαλώμη,
 41 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ } (7)
 καὶ διηκόνουν αὐτῷ,
 καὶ ἄλλαι πολλαὶ (8) αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

102. THE BURIAL.

S. Matthew xxvii. 57—61.

57 Ὁψίας δὲ γενομένης
 ἦλθεν
 ἄνθρωπος [πλούσιος] ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ,

ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·
 58 οὗτος προσελθὼν τῷ Πειλάτῳ
 ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
 τότε ὁ Πειλᾶτος

ἐκέλευσεν ἀποδοθῆναι.
 59 καὶ [λαβὼν τὸ σῶμα ὁ Ἰωσήφ]
 ἐνετύλιξεν αὐτὸ ἐν σινδόνι [καθαρῇ],
 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ (3) [αὐτοῦ] μνημείῳ
 ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ,
 καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου
 [ἀπηλθεν. 61 Ἦν δὲ ἐκεῖ] Μαριὰμ ἡ Μαγδαληνὴ
 καὶ ἡ ἄλλη Μαρία †
 [καθήμεναι ἀπέναντι τοῦ τάφου].

S. Mark xv. 42—47.

42 Καὶ ἤδη ὁψίας γενομένης,
 ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον, (1)
 43 ἐλθὼν
 Ἰωσήφ ἀπὸ Ἀριμαθαίας (2) εὐσχήμων βουλευτῆς,

ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,
 τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον
 καὶ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
 44 ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλε-
 σάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν·
 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πτώμα τῷ
 Ἰωσήφ.

46 καὶ ἀγοράσας σινδὸνα
 καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι
 καὶ ἔθηκεν αὐτὸν ἐν * * μνήματι^b
 ὃ ἦν λελατομημένον ἐκ πέτρας,
 καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
 47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ
 καὶ Μαρία ἡ Ἰωσήτος
 ἐθεώρουν ποῦ τέθειται.

^a Matt. xx. 20.^b Cf. Rom. vi. 4, συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος. Acts xiii. 29, ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον.

47 Ἰδὼν δὲ ὁ ἑκατοντάρχης
τὸ γενόμενον
[ἐδόξαζεν τὸν θεόν^c] λέγων· Οὕτως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.†
49 ἰστήκεισαν δὲ [πάντες οἱ γνωστοὶ αὐτῷ] ἀπὸ μακρόθεν, καὶ
γυναῖκες (6) †

25 ἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ [ἡ μήτηρ αὐτοῦ
καὶ] ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ
Μαρία ἡ Μαγδαληνὴ.

αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, (8)
ὁρῶσαι [ταῦτα]. (5)

102. THE BURIAL.

S. Luke xxiii. 50—55.

50 Καὶ [ἰδοὺ]

ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς [ὑπάρχων,
ἀνὴρ ἀγαθὸς καὶ δίκαιος, — 51 οὗτος οὐκ ἦν συνκατατεθειμένος τῇ
βουλῇ καὶ τῇ πράξει αὐτῶν, —]
ἀπὸ Ἀριμαθαίας [πόλεως τῶν Ἰουδαίων^d], (2)
ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,
52 οὗτος προσελθὼν τῷ Πειλάτῳ
ᾤτήσατο τὸ σῶμα τοῦ Ἰησοῦ,

53 καὶ
καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι,
καὶ ἔθηκεν αὐτὸν ἐν μνήματι
λαξευτῷ οὐ οὐκ ἦν οὐδεὶς οὐπω κείμενος. (3)
54 Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν^e. (1)
55 Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἰτῶντες ἦσαν συνεληλυ-
θυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ^f, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς
ἐτέθη τὸ σῶμα αὐτοῦ.

S. John xix. 38—42.

38 Μετὰ δὲ ταῦτα

ἠρώτησεν τὸν Πειλάτον Ἰωσήφ ἀπὸ Ἀριμαθαίας,
ὢν μαθητῆς τοῦ Ἰησοῦ [κεκρυμμένος δὲ
διὰ τὸν φόβον τῶν Ἰουδαίων],

ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·
καὶ ἐπέτρεψεν ὁ Πειλάτος.

ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.

39 [ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ
πρῶτον, φέρων ἑλιγμα σμύρνης καὶ ἀλός^g ὡς λίτρας ἑκατόν.]
40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθηκαν αὐτὸ ὀθονίοις
μετὰ τῶν ἀρωμάτων, [καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιά-
ζειν. 41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν
τῷ κήπῳ] μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος· (3)
[42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν
τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.]

^c Mark ii. 12 = Matt. ix. 8 = Luke v. 26; Matt. xv. 81; Luke ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47.

^d Cf. Luke i. 26, iv. 81, viii. 26.

^e Matt. xxviii. 1.

^f Luke xxiii. 49.

103. THE RESURRECTION.

S. Matthew xxviii. 1—10, 16—20.

1 [Ὁψὲ δὲ σαββάτων,] τῇ ἐπιφωσκούσῃ^a εἰς μίαν σαββάτων, (2)
 ἦλθεν Μαρία ἡ Μαγδαληνὴ } (1)
 καὶ ἡ ἄλλη Μαρία
 [θεωρῆσαι τὸν τάφον].

2 καὶ [ἰδοὺ σεισμός ἐγένετο μέγας·] ἄγγελος γὰρ Κυρίου
 [καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν] ἀπεκύλισε τὸν λίθον
 [καὶ ἐκάθηντο ἐπάνω αὐτοῦ. 3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς
 ἀστραπὴ] καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν [ὡς χιών^b. 4 ἀπὸ δὲ
 τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν
 ὡς νεκροί.]

5 [ἀποκριθεὶς] δὲ ὁ ἄγγελος εἶπεν [ταῖς γυναῖξιν]
 Μὴ φοβεῖσθε ὑμεῖς,
 οἶδα γὰρ ὅτι· Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· †
 6 οὐκ ἔστιν ὧδε, ἡγέρθη^c [γὰρ καθὼς εἶπεν· †
 δεῦτε] ἴδετε τὸν τόπον ὅπου ἔκειτο·
 7 καὶ [ταχὺ] πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ
 ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ
 προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε·
 ἰδοὺ εἶπον ὑμῖν.

8 καὶ ἀπελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ
 χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
 9 καὶ ἰδοὺ Ἰησοῦς ὑπῆντησεν αὐταῖς λέγων Χαίρετε· αἱ δὲ
 προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν
 αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε· ὑπάγετε
 ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν,
 κακεῖ με ὄψονται. κ.τ.λ.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς
 τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες αὐτὸν
 προσεκύνησαν, οἱ δὲ ἐδίστασαν. (4) 18 καὶ προσελθὼν ὁ
 Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία
 ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· 19 πορευθέντες οὖν μαθητεύ-
 σατε πάντα τὰ ἔθνη, βαπτίζοντες^d αὐτοὺς εἰς τὸ ὄνομα τοῦ
 πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, 20 διδάσκοντες } (5)
 αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ'
 ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

S. Mark xvi. 1—8.

1 Καὶ διαγενομένου τοῦ σαββάτου
 ἡ Μαρία ἡ Μαγδαληνὴ } (1)
 καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ

ἡγόρασαν ἀρώματα ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν.

2 καὶ λίαν πρῶτὴ τῇ μιᾷ τῶν σαββάτων (2) ἔρχονται ἐπὶ τὸ
 μνημεῖον ἀνατελλάντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς
 Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;
 4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος, ἦν
 γὰρ μέγας σφόδρα. 5 καὶ εἰσελθούσαι εἰς τὸ μνημεῖον εἶδον
 νεανίσκον καθήμενον ἐν τοῖς δεξιῶις περιβεβλημένον στολὴν
 λευκὴν, καὶ ἐξεθαμβήθησαν.

6 ὁ δὲ λέγει αὐταῖς

Μὴ ἐκθαμβείσθε·

Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον·

ἡγέρθη^c, οὐκ ἔστιν ὧδε·

ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν·

7 ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ

καὶ τῷ Πέτρῳ ὅτι

Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν (3)· ἐκεῖ αὐτὸν ὄψεσθε,

καθὼς εἶπεν ὑμῖν.

8 καὶ ἐξελθούσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς
 τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ·

^a Luke xxiii. 54, καὶ σάββατον ἐπέφωσκεν.

^b Cf. Matt. xvii. 2.

^c The Resurrection is alluded to in 1 Thess. i. 10, iv. 14; 1 Cor. vi. 14, xv. 1—58; 2 Cor. iv. 14, v. 15, xiii. 4; Gal. i. 1; Rom. i. 4, iv. 24 f., vi. 4 f., 9, vii. 4, viii. 11, 34, x. 7 ff., xiv. 9; Phil. iii. 10; Col. i. 18, ii. 12, iii. 1; Eph. i. 20, ii. 6; 2 Tim. ii. 8; Hebr. xiii. 20; Rev. i. 5, 18, ii. 8, 1 Pet. i. 3, 21, iii. 21; Acts i. 3, 22, ii. 24, 31 f., iii. 15, 26, iv. 10, 33, v. 30, x. 40 f., xiii. 30 ff., xvii. 3, 18, 31, xxvi. 23.

^d Heb. x. 22, βεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ. Rom. vi. 3, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν, συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. 1 Cor. xii. 13, εἰς ἓν σῶμα ἐβαπτίσθημεν. 1 Pet. iii. 21, ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα.

103. THE RESURRECTION.

S. Luke xxiii. 56, xxiv. 1—11.

S. John xx. 1, 18, iii. 22, iv. 1, 2.

56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα [καὶ μύρα.
Καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ τὴν ἐντολήν.]

xxiv. 1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθείως ἐπὶ τὸ μνῆμα ἦλθαν [φέρουσαι ἃ ἡτοίμασαν ἀρώματα]. 2 εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 εἰσελθούσαι δὲ [οὐχ εὗρον τὸ σῶμα]. 4 καὶ [ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ] ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῇτι ἀστραπτύσῃ. 5 ἐμφόβων δὲ γενομένων αὐτῶν [καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν]

εἶπαν πρὸς αὐτάς

[Τί] ζητεῖτε [τὸν ζῶντα μετὰ τῶν νεκρῶν ;

6 μνηστήτε ὥς ἐλάλησεν ὑμῖν ἔτι ὡς ἐν τῇ Γαλιλαίᾳ (3), 7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,] 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα [καὶ πᾶσιν τοῖς λοιποῖς]. 10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία [καὶ Ἰωάννα] καὶ Μαρία ἡ Ἰακώβου· (1) καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. [11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥστε λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.] (4)

1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρὸς σκοτίας ἔτι οὕσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.

18 ἔρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.

iii. 22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν.

iv. 1 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, — 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ.

Acts ii. 38 βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ.

Acts viii. 16 βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. (5)

Acts x. 48 προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.

Acts xix. 5 ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

Rom. vi. 3 ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν.

1 Cor. i. 13 εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; see the context.

Gal. iii. 27 εἰς Χριστὸν ἐβαπτίσθητε.

Col. ii. 12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι.

SECOND DIVISION

A COLLECTION OF THIRTY-SIX DISCOURSES FROM S. MATTHEW'S GOSPEL,
WITH THE IDENTICAL OR EQUIVALENT PASSAGES FROM S. LUKE AND
PARALLELS FROM S. MARK AND OTHER SACRED WRITERS.

1. Thirty-seven sections or parts of sections are omitted by S. Luke, viz.

106 D, E 1, E 1 a, E 2, E 2 a, E 3, E 4, E 5, E 6, F, F 1, F 2, F 2 a, F 2 c, F 3, H 2, I 2, I 3 a, 108 P, 116, 123, 124, 126—129, 131—133, 135 B, C, F, G, I, 136 A, 137, 139.

(But S. Luke preserves more or less considerable fragments of **106 D, E 3, E 5, E 6, 135 C.**)

2. Fourteen sections or parts of sections present certain parallels with S. Mark, viz.

104, 105, 106 C, E 2 a, E 3, F 2 c, H 1, 108 L, O, 110, 120, 135 C, 136 B, 138.

104. THE BAPTIST'S PREACHING^a.

S. Matthew iii. 7—10, 12.

7 [Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς]

Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς^b;

8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·

9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς

Πατέρα ἔχομεν τὸν Ἀβραάμ,

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

10 ἥδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται·

πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

12 οὐ τὸ πτῦον ἐν τῇ χειρὶ αὐτοῦ,

καὶ διακαθαρίει τὴν ἄλωνα αὐτοῦ,

καὶ συναρίζει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην,

τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

S. Luke iii. 7—9, 17.

7 [Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ]†

Γεννήματα ἐχιδνῶν,

τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς^b;

8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας·

καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς

Πατέρα ἔχομεν τὸν Ἀβραάμ,

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς

ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

9 ἥδη δὲ [καὶ] ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται·

πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

κ.τ.λ.

17 οὐ τὸ πτῦον ἐν τῇ χειρὶ αὐτοῦ

διακαθαῖραι τὴν ἄλωνα αὐτοῦ

καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, †

τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

105. THE TEMPTATION^c.S. Matthew iv. 2—11^a.S. Luke iv. 2^b—13.

First Temptation.

2 καὶ νηστεύσας [ἡμέρας τεσσαράκοντα^c καὶ νύκτας τεσσαράκοντα] ὑστερον ἐπείνασεν.

3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ

Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται

Οὐκ ἐπ' ἄρτι μόνω ζήσεται ὁ ἄνθρωπος^d,

ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

2 Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεῖσιν αὐτῶν ἐπείνασεν.

3 εἶπεν δὲ αὐτῷ ὁ διάβολος †

Εἰ υἱὸς εἶ τοῦ θεοῦ,

εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. †

4 καὶ ἀπεκρίθη [πρὸς αὐτὸν ὁ Ἰησοῦς] Γέγραπται [ὅτι]

Οὐκ ἐπ' ἄρτι μόνω ζήσεται ὁ ἄνθρωπος^d.

Second (Third) Temptation.

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν^e,

καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6 καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ

καὶ ἐπὶ χειρῶν ἀρούσιν σε,

μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου^f.

7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου^g.

9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ

καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

καὶ εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ,

βάλε σεαυτὸν [ἐντεῦθεν] κάτω· 10 γέγραπται γὰρ ὅτι

τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ [τοῦ διαφυλάξαι σε],

11 καὶ [ὅτι] ἐπὶ χειρῶν ἀρούσιν σε

μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου^f.

12 καὶ [ἀποκριθεὶς] εἶπεν αὐτῷ ὁ Ἰησοῦς [ὅτι] Εἰρήται

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου^g.

Third (Second) Temptation.

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν,

καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου

καὶ τὴν δόξαν αὐτῶν, (1)

9 καὶ εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω } †

ἐὰν πεσὼν προσκυνήσῃς μοι.

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὑπαγε, Σατανᾶ·

γέγραπται γὰρ Κύριον τὸν θεόν σου προσκυνήσεις

καὶ αὐτῷ μόνω λατρεύσεις^h.

11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος.

5 Καὶ ἀναγαγὼν αὐτὸν * * * *

ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης

[ἐν στιγμήν χρόνου].

6 καὶ εἶπεν αὐτῷ [ὁ διάβολος] Σοὶ δώσω †

[τὴν ἐξουσίαν] ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, (1)

[ὅτι ἐμοὶ παραδίδεται καὶ ᾧ ἂν θέλω δίδωμι αὐτήν.]

7 [σὺ οὖν] ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, [ἔσται σοὶ πᾶσα.]

8 καὶ [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτῷ

Γέγραπται Κύριον τὸν θεόν σου προσκυνήσεις

καὶ αὐτῷ μόνω λατρεύσεις^h.

13 Καὶ [συντελέσας πάντα πειρασμὸν] ὁ διάβολος ἀπέστη ἀπ'

αὐτοῦ [ἄχρι καιροῦ]. †

^a See §§ 3, 24. Only those parts are given here which belong to this division.^b Cf. 1 Thess. i. 10. Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.^c See § 5. Only those parts are given here which belong to this division. The words ἡμέρας τεσσαράκοντα are bracketed as being borrowed from the first division; see Mark i. 13=Luke iv. 2.^d LXX. Deut. viii. 3, οὐκ ἐπ' ἄρτι μόνω ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος. * Matt. xxvii. 53.^e LXX. Ps. cxi. 11, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε + ἐν ταῖς ὁδοῖς σου+. ἐπὶ χειρῶν ἀρούσιν σε μή ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου.^f LXX. Deut. vi. 16, οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου.^h LXX. Deut. vi. 13, Κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ * λατρεύσεις.

106. THE SERMON ON THE MOUNT.

106. A. *The Introduction.*

S. Matthew v. 1, 2.

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

S. Luke vi. 17^a, 20^a.

17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινού, 20 Καὶ [αὐτὸς ἐπάρας τοὺς ὀφθαλμούς αὐτοῦ] εἰς τοὺς μαθητάς αὐτοῦ ἔλεγεν

106. B. *The Beatitudes.*

S. Matthew v. 3—12.

3 Μακάριοι οἱ πτωχοὶ [τῷ πνεύματι], ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν¹. (1)
 4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. (2)
 5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. (3)
 6 μακάριοι οἱ πεινῶντες [καὶ διψῶντες τὸν δικαιοσύνην], ὅτι αὐτοὶ χορτασθήσονται. (4)
 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται². (5)
 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ³, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. (6)
 9 μακάριοι οἱ εἰρηνοποιοί⁴, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. (7)
 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. (8)
 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν [ψευδόμενοι] ἕνεκεν ἐμοῦ·
 12 χαίrete καὶ ἀγαλλιᾶσθε⁵, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας [τοὺς πρὸ ὑμῶν]. (9)

S. Luke vi. 20^b—23.

20 Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. (1)
 21 μακάριοι οἱ πεινῶντες [νῦν], ὅτι χορτασθήσεσθε. (4)
 μακάριοι οἱ κλαίοντες [νῦν], ὅτι γελάσετε. (2)
 22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, [καὶ ὅταν ἀφορίσωσιν ὑμᾶς] καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου· 23 χάρητε [ἐν ἐκείνῃ τῇ ἡμέρᾳ] καὶ σκιρτήσατε, [ἰδοὺ] γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις [οἱ πατέρες αὐτῶν]. (9)

106. C. *Two preliminary Comparisons.*

S. Matthew v. 13—16.

13 [Ὑμεῖς ἐστέ] τὸ ἅλας [τῆς γῆς].¹
 ἐὰν δὲ τὸ ἅλας μωρανθῇ,
 ἐν τίνι ἀλισθῆσεται;
 εἰς οὐδὲν ἰσχύει ἔτι
 εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

¹ Cf. S. Mark ix. 50^a, § 65, Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;

S. Luke xiv. 34, 35, viii. 16, xi. 33.

34 καλὸν [οὖν] τὸ ἅλας.¹
 ἐὰν δὲ [καὶ] τὸ ἅλας μωρανθῇ,
 ἐν τίνι ἀρτυθήσεται;
 35 οὔτε εἰς [γῆν οὔτε εἰς κοπρίαν] εὐθετόν ἐστιν·
 ἔξω βάλλουσιν αὐτό.[†]

14 ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

15 οὐδὲ καίουσιν λύχνον²
 καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον * * * *
 ἀλλ' ἐπὶ τὴν λυχνίαν,
 καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

viii 16 Οὐδεὶς δὲ λύχνον ἄψας³
 καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθισιν,
 ἀλλ' ἐπὶ λυχνίας τίθισιν,
 ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

Doublet :

xi. 33 Οὐδεὶς λύχνον ἄψας³
 εἰς κρύπτειν τίθισιν οὐδὲ ὑπὸ τὸν μόδιον
 ἀλλ' ἐπὶ τὴν λυχνίαν,
 ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

² Cf. S. Mark iv. 21, § 31, Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

¹ Cf. James ii. 5, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας;

² Cf. James ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος.

³ Cf. James iv. 8, καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγρίσατε καρδίας, δίψυχοι.

⁴ Cf. James iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

⁵ Cf. James i. 2, πᾶσαν χαρὰν ἡγήσασθε...ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις.

(THE SERMON ON THE MOUNT.)

106. D. *The Laws of the new Kingdom will be stricter than those of Moses.*

S. Matthew v. 17—20.

S. Luke xvi. 17.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-
φῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ
λέγω ὑμῖν,

ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ^a,
ἰῶτα ἐν ἡ μία κερία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
ἕως ἂν πάντα γένηται.

19 ὅς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων^c
καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν
τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος
μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 λέγω γὰρ
ὑμῖν ὅτι ἐάν μὴ περισσέυσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν
γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν
τῶν οὐρανῶν.

Εὐκοπώτερον^b δέ ἐστιν
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν^a †
ἢ τοῦ νόμου μίαν κερίαν πεσεῖν. †

106. E. *Six Illustrations of the higher Morality of the new Kingdom.*106. E. 1. *Murder.*

S. Matthew v. 21, 22.

21 Ἐκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύσεις^d. ὅς δ'
ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ λέγω ὑμῖν
ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ
κρίσει· ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακά, ἔνοχος ἔσται
τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ Μωρέ, ἔνοχος ἔσται εἰς τὴν
γένναν τοῦ πυρός.

106. E. 1. a. *First corollary: Seek reconciliation before offering sacrifice.*

S. Matthew v. 23, 24.

23 ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον
καὶ ἐκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες
ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε
πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε
τὸ δῶρόν σου.

106. E. 1. b. *Second corollary: Compound a dispute rather than go to law.*

S. Matthew v. 25, 26.

S. Luke xii. 57—59.

25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ
ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ,
μή ποτέ σε παραδῶ ὁ ἀντίδικός σου τῷ κριτῇ,
καὶ ὁ κριτὴς τῷ ὑπηρέτῃ,
καὶ εἰς φυλακὴν βληθῇς.
26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

57 [Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον·]
58 ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου [ἐπ' ἀρχοντα], } †
ἐν τῇ ὁδῷ δὲς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ,
μή ποτε κατασύρῃ σε πρὸς τὸν κριτὴν, †
καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι,
καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. †
59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς. †

106. E. 2. *Adultery.*

S. Matthew v. 27, 28.

27 Ἐκούσατε ὅτι ἐρρέθη Οὐ μοιχεύσεις^e. 28 Ἐγὼ δὲ λέγω
ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν
ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

^a Mark xiii. 31.^b Mark ii. 9, x. 25.^c Cf. James ii. 10, "Ὅστις γὰρ δλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος."^d LXX. Ex. xx. 13=Deut. v. 17, οὐ φονεύσεις.^e LXX. Ex. xx. 14=Deut. v. 18, οὐ μοιχεύσεις.

(THE SERMON ON THE MOUNT.)

(106. E. *Six Illustrations of the higher Morality of the new Kingdom.*)106. E. 2. a. *Corollary: If thine eye offend thee pluck it out.*

S. Matthew v. 29, 30.

29 εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιός] σκανδαλίζει σε,
 ἔξελε αὐτόν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν·
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

For S. Matthew's doublet of this passage and S. Mark's parallels see § 64.

106. E. 3. *Divorce.*

S. Matthew v. 31, 32.

S. Luke xvi. 18.

31 Ἐρρέθη δέ
 *Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 ὅσῳ αὐτῇ ἀποστάσιον¹.
 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι
 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
 [παρεκτὸς λόγου πορνείας]
 ποιεῖ αὐτὴν μοιχευθῆναι,
 καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ μοιχᾶται.

18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
 καὶ γαμῶν ἑτέραν
 μοιχεύει,
 καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

For S. Matthew's doublet of this passage and S. Mark's parallels see § 66.

106. E. 4. *Perjury.*

S. Matthew v. 33—37.

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐκ ἐπιωρκήσεις,
 ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου². 34 Ἐγὼ δὲ λέγω
 ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν
 τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν
 αὐτοῦ³. μήτε εἰς ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου
 βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι
 μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 37 Ἔστω δὲ ὁ λόγος
 ὑμῶν ναὶ ναί, οὐ οὐ⁴· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ
 ἐστίν.

106. E. 5. *Retaliation.*

S. Matthew v. 38—42.

S. Luke vi. 29, 30.

38 Ἠκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα
 ἀντὶ ὀδόντος⁵. 39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
 πονηρῷ·

ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν [δεξιάν] σιαγόνα σου,
 στρέψον αὐτῷ καὶ τὴν ἄλλην·

29 τῷ τύποντί σε ἐπὶ τὴν σιαγόνα
 πάρεχε καὶ τὴν ἄλλην,

¹ LXX. Deut. xxiv. 8, ἐὰν δὲ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὕρῃ χάριν ἐναντίον αὐτοῦ ὅτι εὗρεν ἐν αὐτῇ ἀσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίου, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.

² LXX. Num. xxx. 3, ἀνθρώπος ἀνθρώπος ὅς ἂν εὕξηται εὐχὴν Κυρίῳ ἢ ὁμολογήσῃ ὅρκον ὁρισμῷ ἢ ὁριστῇ περὶ τῆς ψυχῆς αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ ποιήσει.

³ LXX. Is. lxvi. 1, οὕτως λέγει Κύριος Ὁ οὐρανός μου θρόνος καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου. Contrast Matt. xxii. 44.

⁴ Cf. James v. 12, πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινα ὅρκον· ἦτω δὲ ὑμῶν τὸ Ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε. Contrast 2 Cor. i. 17—20, Ναὶ, καὶ Οὐ, οὐ.

⁵ LXX. Ex. xxi. 23, δώσει. . . . ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ * ὀδόντα ἀντὶ ὀδόντος. Cf. Lev. xxiv. 20; Deut. xix. 21.

(THE SERMON ON THE MOUNT.)

106. D. *The Laws of the new Kingdom will be stricter than those of Moses.*

S. Matthew v. 17—20.

S. Luke xvi. 17.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-
φῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ
λέγω ὑμῖν,

ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ^a,
ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
ἕως ἂν πάντα γένηται.

19 ὅς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων^c
καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν
τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος
μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 λέγω γὰρ
ὑμῖν ὅτι ἐάν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν
γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν
τῶν οὐρανῶν.

Εὐκοπώτερον^b δέ ἐστιν
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν^a †
ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. †

106. E. *Six Illustrations of the higher Morality of the new Kingdom.*106. E. 1. *Murder.*

S. Matthew v. 21, 22.

21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύσεις^d. ὅς δ'
ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ λέγω ὑμῖν
ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ
κρίσει· ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται
τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ Μωρέ, ἔνοχος ἔσται εἰς τὴν
γέννην τοῦ πυρός.

106. E. 1. a. *First corollary: Seek reconciliation before offering sacrifice.*

S. Matthew v. 23, 24.

23 ἐάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον
καὶ ἐκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες
ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε
πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε
τὸ δῶρόν σου.

106. E. 1. b. *Second corollary: Compound a dispute rather than go to law.*

S. Matthew v. 25, 26.

25 ἴσθι ἐννοῶν τῷ ἀντιδίκῳ σου ταχὺ
ἕως ὅτου εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ,
μή ποτέ σε παραδῶ ὁ ἀντίδικός σου τῷ κριτῇ,
καὶ ὁ κριτὴς τῷ ὑπηρέτῃ,
καὶ εἰς φυλακὴν βληθῇς·
26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην.

S. Luke xii. 57—59.

57 [Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον·]
58 ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου [ἐπ' ἄρχοντα], } †
ἐν τῇ ὁδῷ δὲ ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ,
μή ποτε κατασύρῃ σε πρὸς τὸν κριτὴν, †
καὶ ὁ κριτὴς σε παραδῶσει τῷ πράκτορι,
καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. †
59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν
ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς. †

106. E. 2. *Adultery.*

S. Matthew v. 27, 28.

27 Ἠκούσατε ὅτι ἐρρέθη Οὐ μοιχεύσεις^e. 28 Ἐγὼ δὲ λέγω
ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν
ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

^a Mark xiii. 31.^c Cf. James ii. 10, "Ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος.^d LXX. Ex. xx. 13=Deut. v. 17, οὐ φονεύσεις.^b Mark ii. 9, x. 25.^e LXX. Ex. xx. 14=Deut. v. 18, οὐ μοιχεύσεις.

(THE SERMON ON THE MOUNT.)

(106. E. *Six Illustrations of the higher Morality of the new Kingdom.*)106. E. 2. *a. Corollary: If thine eye offend thee pluck it out.*

S. Matthew v. 29, 30.

29 εἰ δὲ ὁ ὀφθαλμός σου [ὁ δεξιός] σκανδαλίζει σε,
 ἔξελε αὐτὸν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν·
 30 καὶ εἰ ἡ [δεξιὰ] σου χεὶρ σκανδαλίζει σε,
 ἔκκοψον αὐτήν [καὶ βάλε ἀπὸ σοῦ],
 συμφέρει γάρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου
 καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀέλθῃ.

For S. Matthew's doublet of this passage and S. Mark's parallels see § 64.

106. E. 3. *Divorce.*

S. Matthew v. 31, 32.

S. Luke xvi. 18.

31 Ἐρρέθη δέ
 ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
 ὅσῳ αὐτῇ ἀποστασίον¹.
 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι
 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
 [παρεκτὸς λόγου πορνείας]
 ποιεῖ αὐτὴν μοιχευθῆναι,
 καὶ ὅς ἂν ἀπολελυμένην γαμήσῃ μοιχᾶται.

18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ
 καὶ γαμῶν ἑτέραν
 μοιχεύει,
 καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

For S. Matthew's doublet of this passage and S. Mark's parallels see § 66.

106. E. 4. *Perjury.*

S. Matthew v. 33—37.

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐκ ἐπιορκήσεις,
 ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου². 34 Ἐγὼ δὲ λέγω
 ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν
 τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν
 αὐτοῦ³. μήτε εἰς ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου
 βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι
 μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 37 Ἔστω δὲ ὁ λόγος
 ὑμῶν ναὶ ναί, οὐ οὐ⁴· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ
 ἐστίν.

106. E. 5. *Retaliation.*

S. Matthew v. 38—42.

S. Luke vi. 29, 30.

38 Ἠκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα
 ἀντὶ ὀδόντος⁵. 39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ
 πονηρῷ·

ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν [δεξιάν] σιαγόνα σου,
 στρέψον αὐτῷ καὶ τὴν ἄλλην·

29 τῷ τύποντί σε ἐπὶ τὴν σιαγόνα
 πάρεχε καὶ τὴν ἄλλην,

¹ LXX. Deut. xxiv. 8, ἐὰν δὲ τις λάβῃ γυναῖκα καὶ συνοικήσῃ αὐτῇ, καὶ ἔσται ἐὰν μὴ εὕρῃ χάριν ἐναντίον αὐτοῦ ὅτι εὗρεν ἐν αὐτῇ ἀσχημον πρᾶγμα, καὶ γράψῃ αὐτῇ βιβλίον ἀποστασίον, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.

² LXX. Num. xxx. 8, ἀνθρώπος ἀνθρώπος ὅς ἂν εὕξηται εὐχὴν Κυρίῳ ἢ ὁμολογήσῃ ὅρκον ὁρισμῷ ἢ ὁρίσῃται περὶ τῆς ψυχῆς αὐτοῦ, οὐ βεβηλώσει τὸ ῥῆμα αὐτοῦ· πάντα ὅσα ἐὰν ἐξέλθῃ ἐκ τοῦ στόματος αὐτοῦ ποιήσει.

³ LXX. Is. lxvi. 1, οὕτως λέγει Κύριος Ὁ οὐρανός μου θρόνος καὶ ἡ γῇ ὑποπόδιον τῶν ποδῶν μου. Contrast Matt. xxii. 44.

⁴ Cf. James v. 12, πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινα ὅρκον· ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε. Contrast 2 Cor. i. 17—20, Ναὶ, ναὶ Οὐ, οὐ.

⁵ LXX. Ex. xxi. 23, δώσει· . . . ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ * ὀδόντα ἀντὶ ὀδόντος. Cf. Lev. xxiv. 20; Deut. xix. 21.

(THE SERMON ON THE MOUNT.)

(106. E. *Six Illustrations of the higher Morality of the new Kingdom.*)

40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν,
 ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
 41 καὶ ὅστις σε ἀγαρεύσει μίλιον ἓν, ὑπαγε μετ' αὐτοῦ δύο.
 42 τῷ αἰτοῦντί σε δός,
 καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι^a μὴ ἀποστραφῇς.

καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον }
 καὶ τὸν χιτῶνα μὴ κωλύσης. }[†]
 30 [παντί] αἰτοῦντί σε δίδου,
 [καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.]

106. E. 6. *Hating your enemies.*

S. Matthew v. 43—48.

S. Luke vi. 27, 28, 32, 33, 35, 36.

43 Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου^b καὶ
 μισήσεις τὸν ἐχθρόν σου.

44 Ἐγὼ δὲ λέγω ὑμῖν,
 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν

καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς·
 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, }
 ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς }⁽¹⁾
 καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,
 τίνα μισθὸν (2) ἔχετε;
 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
 47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον,
 τί περισσὸν ποιεῖτε;
 οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

48 Ἔσεσθε οὖν ὑμεῖς τέλειοι^c
 ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

27 Ἀλλὰ ὑμῖν λέγω [τοῖς ἀκούουσιν],[†]
 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,
 [καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
 28 εὐλογεῖτε τοὺς καταραμένους ὑμᾶς,
 προσεύχεσθε περὶ τῶν ἐπηρεάζοντων ὑμᾶς.
 κ.τ.λ.]

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστίν;
 καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
 33 καὶ γὰρ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστίν;
 καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. κ.τ.λ.
 [35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανί-
 ζετε^a μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς (2) ὑμῶν πολὺς,
 καὶ ἔσεσθε υἱοὶ Ὑψίστου,
 ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.]⁽¹⁾
 36 Γίνεσθε οἰκτίρμονες
 καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

106. F. *Beware of Hypocrisy in your various Acts of Righteousness.*

S. Matthew vi. 1.

1 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν
 τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν
 οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

106. F. 1. *In almsgiving.*

S. Matthew vi. 2—4.

2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου,
 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς
 ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω
 ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν^d. 3 σοὺ δὲ ποιοῦντος
 ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου,
 4 ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου
 ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι^e.

^a Matt. v. 42^b=Luke vi. 35^b.^b LXX. Lev. xix. 18, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.^c Cf. James i. 4, ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι. Cf. James iii. 2.^d This refrain is repeated in vi. 2, 5, 16.^e This refrain is repeated in vi. 4, 6, 18.

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(106. F. *Beware of Hypocrisy in your various Acts of Righteousness.*)106. F. 2. *In prayer.*

S. Matthew vi. 5, 6.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν⁴. 6 σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι¹ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι².

106. F. 2. a. *First corollary: Use not vain repetitions.*

S. Matthew vi. 7, 8.

7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ θεὸς ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

106. F. 2. b. *Second corollary: The Lord's Prayer.*

S. Matthew vi. 9—13.

S. Luke xi. 1—4.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς
Πάτερ [ἡμῶν ὁ ἐν τοῖς οὐρανοῖς⁵]
Ἀγασθήτω τὸ ὄνομά σου,
10 ἔλθάτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου¹, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον·
12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν
τοῖς ὀφειλέταις ἡμῶν·
13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

[1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τῷ προσευχόμενον, ὡς ἐπαύσατο, εἰπὲν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. 2 εἶπεν δὲ αὐτοῖς]

Ὅταν προσεύχησθε, λέγετε

Πάτερ²,

ἀγασθήτω τὸ ὄνομά σου·

ἐλθάτω ἡ βασιλεία σου·

3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·
4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφειλοντι ἡμῖν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

106. F. 2. c. *Apology for one of the petitions in the Lord's Prayer.*

S. Matthew vi. 14, 15.

14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· 15 ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν¹.

¹ Cf. S. Mark xi. 25, § 77, [καὶ ὅταν στήκετε προσευχόμενοι,] ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

106. F. 3. *In fasting.*

S. Matthew vi. 16—18.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν⁴. 17 σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι⁵.

¹ LXX. Ia. xxvi. 20, βάδιζε, λαός μου, εἰσελθε εἰς τὰ ταμεῖά σου, ἀπέκλεισον τὴν θύραν σου, ἀποκρύβηθι μικρὸν ὅσον, ὥς ἂν παρέλθῃ ἡ ὀργὴ Κυρίου.

² Matt. v. 16, 46, vi. 1, vii. 11, 21, x. 32, 33, xii. 50, xvi. 17, xviii. 10, 14, 19; cf. v. 48, vi. 14, 26, 32, xv. 13, xviii. 35, xxiii. 9. Only twice in S. Mark, xi. 25, 26. Not at all in S. Luke, but see Luke xi. 13.

³ Rom. viii. 15, ἐν ᾧ κράζομεν Ἀββὰ ὁ πατήρ. Gal. iv. 6, κράζον Ἀββὰ ὁ πατήρ. Mark xiv. 34, Ἀββὰ ὁ πατήρ.

⁴ Matt. xxvi. 42.

(THE SERMON ON THE MOUNT.)

106. G. *Warnings and Encouragements to seek the higher Life.*106. G. 1. *Things eternal are lasting.*

S. Matthew vi. 19—21.

S. Luke xii. 33, 34.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ
βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέ-
πτουσιν·

33 [Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην·
ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα,]

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει^a,
καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·
21 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς σου,
ἐκεῖ ἔσται καὶ ἡ καρδιά σου.

θησαυρὸν [ἀνέκλειπτον] ἐν τοῖς οὐρανοῖς,
ὅπου κλέπτῃς οὐκ ἐγγίζει } +
οὐδὲ σῆς διαφθείρει· }
34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν,
ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. †

106. G. 2. *Spiritual blindness involves the whole being.*

S. Matthew vi. 22, 23.

S. Luke xi. 34, 35.

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός.
ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλούς,
ὅλον τὸ σῶμά σου φωτινὸν ἔσται·
23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ,
ὅλον τὸ σῶμά σου σκοτινὸν ἔσται.
εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός [σου].
ὅταν ὁ ὀφθαλμός σου ἀπλούς ᾗ, †
[καὶ] ὅλον τὸ σῶμά σου φωτινὸν ἔσται·
ἐπὰν δὲ πονηρὸς ᾗ,
[καὶ] τὸ σῶμά σου σκοτινόν.
35 [σκόπει οὖν μὴ] τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

106. G. 3. *It is impossible to divide our allegiance.*

S. Matthew vi. 24.

S. Luke xvi. 13.

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν·
ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει·
οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ^b.

13 Οὐδεὶς [οικέτης] δύναται δυσὶ κυρίοις δουλεῖν·
ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,
ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.
οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ^b.

106. G. 4. *Worldly anxiety is folly.*

S. Matthew vi. 25—34.

S. Luke xii. 22—31.

25 Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε ἢ τί πίνητε,
μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθησθε·
οὐχὶ ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος;
26 ἐμβλέψατε εἰς τὰ πετεῶν (1) τοῦ οὐρανοῦ
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν
οὐδὲ συνάγουσιν εἰς ἀποθήκας,
καὶ ὁ πατὴρ ὑμῶν [ὁ οὐράνιος] τρέφει αὐτά·
οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;
28 καὶ
περὶ ἐνδύματος τί μεριμνᾶτε;
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν·
οὐ κοπιῶσιν οὐδὲ νήθουσιν· 29 λέγω δὲ ὑμῖν ὅτι
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἐν τούτων.
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιένυσσιν,
οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

22 [εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ]
Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθησθε.
23 ἡ γὰρ ψυχὴ πλείον ἐστὶν τῆς τροφῆς
καὶ τὸ σῶμα τοῦ ἐνδύματος.
24 κατανοήσατε τοὺς κόρακας
ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν,
οἷς οὐκ ἔστιν [ταμεῖον οὐδὲ] ἀποθήκη,
καὶ ὁ θεὸς τρέφει αὐτούς·
πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεῶν. (1)
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; †
26 [εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε],
τί περὶ τῶν λοιπῶν μεριμνᾶτε; †
27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει·
οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν,
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἐν τούτων.
28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον †
καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιάζει,
πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

^a Cf. James v. 2, ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν κ.τ.λ.^b Luke xvi. 9, 11, 13.

(THE SERMON ON THE MOUNT.)

(106. G. *Warnings and Encouragements to seek the higher Life.*)

31 μὴ οὖν μεριμνήσητε λέγοντες
τί φάγωμεν; ἢ τί πੀωμεν; ἢ τί περιβαλώμεθα;
32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν·
οἶδεν γὰρ ὁ πατήρ ὑμῶν [ὁ οὐράνιος]
ὅτι χρῆζετε τούτων [πάντων].
33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν
καὶ τὴν δικαιοσύνην αὐτοῦ,
καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν.
34 μὴ οὖν μεριμνήσητε^ο εἰς τὴν αὔριον, ἢ γὰρ αὔριον μερι-
μνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

29 καὶ ὑμεῖς μὴ ζητεῖτε
τί φάγητε καὶ τί πίνητε, καὶ μὴ μετεωρίζεσθε,
30 ταῦτα γὰρ πάντα τὰ ἔθνη [τοῦ κόσμου] ἐπιζητοῦσιν, †
ὑμῶν δὲ ὁ πατήρ οἶδεν †
ὅτι χρῆζετε τούτων·
31 πλὴν ζητεῖτε τὴν βασιλείαν
αὐτοῦ,
καὶ ταῦτα προστεθήσεται ὑμῖν.

106. H. *Various Rules of Life enforced by Appeals to Self-interest.*1. *Do not be censorious.*

S. Matthew vii. 1, 2.

1 Μὴ κρίνετε^α, ἵνα μὴ κριθῆτε·
2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε,
καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

Cf. S. Mark iv. 24^b, § 32, ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.106. H. 1. a. *Corollary: Reform yourself before you reform others.*

S. Matthew vii. 3—5.

3 τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου
"Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου,
καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν,
καὶ τότε διαβλέψεις
ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

1. *Do not be censorious.*S. Luke vi. 37^a, 38^b.

37 καὶ μὴ κρίνετε^α, καὶ οὐ μὴ κριθῆτε·
κ.τ.λ.
38 ᾧ γὰρ μέτρῳ μετρεῖτε [ἀντι]μετρηθήσεται ὑμῖν^α.

S. Luke vi. 41, 42.

41 τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; †
42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
[Ἀδελφέ,] ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου,
αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; †
ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, †
καὶ τότε διαβλέψεις
τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. †

106. H. 2. *Do not be sacrilegious.*

S. Matthew vii. 6.

6 Μὴ δάτε τὸ ἄγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας
ὑμῶν ἐμπροσθεν τῶν χοίρων, μὴ ποτε καταπατήσουσιν αὐτοὺς
ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

106. H. 3. *Persevere in prayer.*

S. Matthew vii. 7—11.

7 Αἰτεῖτε, καὶ δοθήσεται^ο ὑμῖν·
ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει
καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται.
9 ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ
ἄρτον—μὴ λίθον ἐπιδώσῃ αὐτῷ;
10 ἢ καὶ ἰχθύν αἰτήσῃ—μὴ ὄφιν ἐπιδώσῃ αὐτῷ;

11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

S. Luke xi. 9—13.

9 [Κἀγὼ ὑμῖν λέγω,] αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,
καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

11 τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς
ἰχθύν, μὴ [ἀντὶ ἰχθύος] ὄφιν αὐτῷ ἐπιδώσῃ;
12 ἢ καὶ αἰτήσῃ ψόν, ἐπιδώσῃ αὐτῷ σκορπίον; } †

13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες
οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ
δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

^ο Cf. James iv. 13, 14; Philipp. iv. 6, μηδὲν μεριμᾶτε.^α Cf. James iv. 12, σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον; Rom. ii. 1, διὸ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων.[†] Cf. James i. 5, iv. 3.[†] Luke x. 19.

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(106. H. *Various Rules of Life enforced by Appeals to Self-interest.*)106. H. 4. *Rule for the treatment of others.*

S. Matthew vii. 12.

12 Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσω ὑμῖν οἱ ἄνθρωποι,
οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται^a.

S. Luke vi. 31.

31 καὶ καθὼς θέλετε ἵνα ποιῶσω ὑμῖν οἱ ἄνθρωποι,
ποιεῖτε αὐτοῖς ὁμοίως. †

106. I. *The Danger of Self-delusion.*106. I. 1. *The narrow gate.*

S. Matthew vii. 13, 14.

13 Εἰσελθατε διὰ τῆς στενῆς πύλης·
ὅτι πλατεία καὶ εὐρύχωρος ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ἀπώλειαν,
καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι στενὴ ἡ πύλη
καὶ τεθλιμμένη ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι
εἰσὶν οἱ εὐρίσκοντες αὐτήν.

S. Luke xiii. 24.

24 [Ἀγωνίζεσθε] εἰσελθεῖν διὰ τῆς στενῆς θύρας,
ὅτι πολλοί, [λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύ-
σουσιν,]

κ.τ.λ.

106. I. 2. *The false prophets.*

S. Matthew vii. 15.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται
πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δὲ εἰσὶν λύκοι^b
ἄρπαγες.

106. I. 3. *The test of sincerity.*

S. Matthew vii. 16—18, xii. 33—35.

16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς·
μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς } (1)
ἢ ἀπὸ τριβόλων σῦκα^c;
17 οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.
18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν,
οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.
Doublet:
xii. 33^a Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ
καλόν,
ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ
σαπρόν·
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.
34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ
ὄντες;
ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. (2)
35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ
ἐκβάλλει ἀγαθὰ,
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ
ἐκβάλλει πονηρά.

S. Luke vi. 43—45.

43 Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, †
οὐδὲ [πάλιν] δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. †

44 ἕκαστον γὰρ δένδρον ἐκ τοῦ [ἰδίου^d] καρποῦ γινώσκεται· †
οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα^c, } (1) †
οὐδὲ ἐκ βάλτου σταφυλὴν [τρυνώσιν].

45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ [τῆς καρδίας]
προφέρει τὸ ἀγαθόν,
καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ
προφέρει τὸ πονηρόν·
ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα [αὐτοῦ]. (2) †

106. I. 3 a. *Corollary: The fruitless tree is cut down.*

S. Matthew vii. 19, 20.

19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
πῦρ βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
αὐτούς.

^a Cf. Matt. xxii. 40.^b Acts xx. 29, λύκοι βαρεῖς...μὴ φειδόμενοι τοῦ ποιμνίου.^c Cf. James iii. 12, μὴ δύναται...συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα;^d Luke vi. 41, x. 34.

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106. K. *Deeds demanded, not Words.*

S. Matthew vii. 21—23.

21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν,
ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ
τῷ σὺ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σὺ ὀνόματι δαιμόνια
ἐξεβάλομεν, καὶ τῷ σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;
23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι
Οὐδέποτε ἔγνω ὑμᾶς.
ἀποχωρεῖτε ἀπ' ἐμοῖ οἱ ἐργαζόμενοι τὴν ἀνομίαν^ο.

S. Luke vi. 46, xiii. 26, 27.

46 Τί με καλεῖτε Κύριε κύριε,
καὶ οὐ ποιεῖτε [δὲ λέγω;
xiii. 26 τότε ἄρξασθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ
ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·]
27 καὶ ἐρεῖ λέγων ὑμῖν
Οὐκ οἶδα [πόθεν ἐστὶς].
ἀπόστητε ἀπ' ἐμοῦ, [πάντες] ἐργάται ἀδικίας^ο.

106. L. *Concluding Similitude.*

S. Matthew vii. 24—27.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους
καὶ ποιεῖ αὐτούς,
ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν
ἐπὶ τὴν πέτραν^ς.
25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ
καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἔπεσεν,
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν^ς.
26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους
καὶ μὴ ποιῶν αὐτούς
ὁμοιωθήσεται ἀνδρὶ μωρῷ,
ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.
27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ }
καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, }
καὶ ἔπεσεν,
καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

S. Luke vi. 47—49.

47 πᾶς ὁ [ἐρχόμενος πρὸς με καὶ] ἀκούων μου τῶν λόγων
καὶ ποιῶν αὐτούς,
[ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοιος·]
48 ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομούντι οἰκίαν
[ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμελίον]
ἐπὶ τὴν πέτραν·
πλημύρης δὲ γενομένης
προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, }
καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτήν }
διὰ τὸ καλῶς οἰκοδομηθῆαι αὐτήν.
49 ὁ δὲ ἀκούσας
καὶ μὴ ποιήσας
ὁμοίος ἐστὶν ἀνθρώπῳ
οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν [χωρὶς θεμελίου],
ἣ προσέρηξεν ὁ ποταμὸς,
καὶ [εὐθὺς] συνέπεσεν,
καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

107. THE TWO (THREE) ASPIRANTS.

S. Matthew viii. 18—22.

18 [Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς
τὸ πέραν.] 19 Καὶ
προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ
Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἰ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.
21 Ἄλλος δὲ τῶν μαθητῶν εἶπεν αὐτῷ Κύριε,
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολουθε μοι, (1)
καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

S. Luke ix. 57—60.

57 Καὶ [πορευομένων αὐτῶν ἐν τῇ ὁδῷ]
εἶπεν τις πρὸς αὐτόν †
Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Αἰ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις,
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.
59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολουθε μοι. (1) ὁ δὲ εἶπεν }
Ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου. } †
60 εἶπεν δὲ αὐτῷ
Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,
[σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.] κ.τ.λ.

^ο LXX. Ps. vi. 9, ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

[†] Cf. James i. 22, γίνεσθε δὲ ποιῆται λόγου καὶ μὴ ἀκροαταὶ μόνον. Rom. ii. 13, οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ θεῷ ἀλλ' οἱ ποιῆται νόμου δικαιωθήσονται.

^ς Cf. Coloss. ii. 7, ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ. Eph. iii. 17, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι.

108. THE CHARGE TO THE TWELVE (AND THE SEVENTY)^a.**108. A. *The Harvest plentiful, the Labourers few.***

S. Matthew ix. 37, 38.

37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
 'Ὁ μὲν θερισμὸς πολὺς^b, οἱ δὲ ἔργαται ὀλίγοι·
 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
 ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.

S. Luke x. 2.

2 ἔλεγεν δὲ πρὸς αὐτοὺς
 'Ὁ μὲν θερισμὸς πολὺς^b, οἱ δὲ ἔργαται ὀλίγοι·
 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
 ὅπως ἔργατας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. †

108. B. *Preach and heal.*

S. Matthew x. 7, 8.

7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἡγγικεν ἡ βασιλεία
 τῶν οὐρανῶν. 8 ἀσθενούντας θεραπεύετε, νεκροὺς ἐγείρετε,
 λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε,
 δωρεὰν δότε.

S. Luke ix. 2.

2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ
 ἰᾶσθαι.

108. C. *The Workman is worthy of his Food (Wages).*S. Matthew x. 10^b.

10 ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ^{b, c}.

S. Luke x. 7^b.

7 ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ^{b, c}.

108. D. *Salute the House on entering.*

S. Matthew x. 12, 13.

12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν
 ἀσπάσασθε αὐτήν·
 13 καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἁγία,
 ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν·
 ἐὰν δὲ μὴ ᾗ ἁγία, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω.

S. Luke x. 5, 6.

5 εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν
 πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ.
 6 καὶ ἐὰν ἐκεῖ ᾗ υἱὸς εἰρήνης,
 ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· †
 εἰ δὲ μὴγε, ἐφ' ὑμᾶς ἀνακάμψει.

108. E. *It will be more tolerable for Sodom than for the Cities which reject you.*

S. Matthew x. 15.

15 ἀμὴν λέγω ὑμῖν,
 ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως
 ἢ τῇ πόλει ἐκείνῃ.

S. Luke x. 12.

12 λέγω ὑμῖν [ἔτι]
 Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται †
 ἢ τῇ πόλει ἐκείνῃ.

108. F. *Lambs in the midst of Wolves.*

S. Matthew x. 16.

16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων·
 γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περι-
 στεραὶ^d.

S. Luke x. 3.

3 [ὑπάγετε·] Ἴδου ἀποστέλλω ὑμᾶς ὡς ἄρνες ἐν μέσῳ λύκων.

108. G. *The Servant not greater than his Lord.*

S. Matthew x. 24, 25.

24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον
 οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ¹.
 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ,
 καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεεζεβοὺλ
 ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

S. Luke vi. 40.

40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον,
 κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

¹ John xiii. 16, xv. 20, οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ.

^a See § 41. Only those parts are given here which belong to this division.

^b Cf. John iv. 35, 36.

^c 1 Tim. v. 18, λέγει γὰρ ἡ γραφή..... Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

^d Rom. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

(THE CHARGE TO THE TWELVE (AND THE SEVENTY).)

108. H. *What ye hear (say) in secret proclaim (will be proclaimed) on the Housetop.*

S. Matthew x. 27.

27 ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί·
καὶ ὁ εἰς τὸ οὐς ἀκούετε,
κηρύξατε ἐπὶ τῶν δωμάτων.

S. Luke xii. 3.

3 [ἀνθ' ὧν] ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί ἀκουσθήσεται
καὶ ὁ πρὸς τὸ οὐς λαλήσατε [ἐν τοῖς ταμίαις]
κηρυχθήσεται ἐπὶ τῶν δωμάτων.

108. I. *Fear not them that kill the Body.*

S. Matthew x. 28.

28 καὶ
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα
τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει·
φοβείσθε δὲ μᾶλλον
τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ^c.

S. Luke xii. 4, 5.

4 [Λέγω δὲ ὑμῖν τοῖς φίλοις μου]
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα
καὶ [μετὰ ταῦτα] μὴ ἔχόντων περισσώτερόν τι ποιῆσαι.
5 [ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε·] φοβηθῆτε
τὸν [μετὰ τὸ ἀποκτείνει] ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν
γέενναν·
[ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.]

108. K. *Ye are of more Value than many Sparrows.*

S. Matthew x. 29—31.

29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται;
καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
ὑμῶν.
30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν.
31 μὴ οὖν φοβείσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

S. Luke xii. 6, 7.

6 οὐχὶ πάντα στρουθία πωλοῦνται ἀσσαρίων δέκο; †
καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.
7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῶνται· †
μὴ φοβείσθε· πολλῶν στρουθίων διαφέρετε.

108. L. *Those who confess Me will be confessed before My Father (before the Angels of God).*

S. Matthew x. 32, 33.

32 Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
ὁμολογήσω ἀγὰρ ἐν αὐτῷ
ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς·
33 ὅστις δὲ ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων,
ἀρνήσομαι ἀγὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς
οὐρανοῖς.

S. Luke xii. 8, 9.

8 [Λέγω δὲ ὑμῖν,]
πᾶς ὃς ἀν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ †
ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·
9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Cf. Mark viii. 38=Luke ix. 26, § 56.

108. M. *I came not to bring Peace upon Earth.*

S. Matthew x. 34—36.

34 Μὴ νομίσῃτε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν·
οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.
35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ
καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,
36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ^f.

S. Luke xii. 51—53.

51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; †
οὐχί, [λέγω ὑμῖν,] ἀλλ' [ἡ] διαμερισμόν.
[52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμερισμένοι,
τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,]
53 διαμερισθήσονται [πατὴρ ἐπὶ υἱῷ] καὶ υἱὸς ἐπὶ πατρί,
[μήτηρ ἐπὶ θυγατέρᾳ] καὶ θυγάτηρ ἐπὶ τῇ μητέρᾳ,
[πενθερὰ ἐπὶ τῇ νύμφῃ αὐτῆς] καὶ νύμφη ἐπὶ τῇ πενθερᾷ^f.

^c James iv. 12, εἰς ἔστιν νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι.^f LXX. Micah vii. 6, διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπανάσσηται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τῇ πενθερᾷ αὐτῆς· ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

(THE CHARGE TO THE TWELVE (AND THE SEVENTY).)

108. N. *He that loveth Father or Mother more than Me is not worthy of Me.*

S. Matthew x. 37—39.

37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·
καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·

38 καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου,
οὐκ ἔστιν μου ἄξιος. } (1)

39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

S. Luke xiv. 25—27.

25 [Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν
πρὸς αὐτούς] 26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν
πατέρα αὐτοῦ καὶ τὴν μητέρα [καὶ τὴν γυναῖκα^a] καὶ τὰ
τέκνα [καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς^b], ἔτι τε καὶ τὴν
ψυχὴν αὐτοῦ, οὐ δύναται εἶναι μου μαθητής.

27 ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ
καὶ ἔρχεται ὀπίσω μου,
οὐ δύναται εἶναι μου μαθητής. } (1)

For doublets cf. § 56.

108. O. *Those who welcome you (this Child) are really welcoming Me.*

S. Matthew x. 40.

40 Ὁ δεχόμενος ὑμᾶς
ἐμὲ δέχεται,

καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστειλαντά με.

S. Luke ix. 48.

48 Ὃς ἂν δέξηται [τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου]
ἐμὲ δέχεται,

καὶ ὁς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστειλαντά με.

For doublets and S. Mark's parallels see § 61. For the teaching compare Luke x. 16.

108. P. *Those who welcome a Prophet as Prophet will be rewarded.*

S. Matthew x. 41.

41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προ-
φήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου
μισθὸν δικαίου λήμψεται.

109. THE MESSAGE OF JOHN THE BAPTIST.

S. Matthew xi. 2—6.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ
χριστοῦ

πέμψας διὰ τῶν μαθητῶν αὐτοῦ

3 εἶπεν αὐτῷ

Σὺ εἰ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν ;

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς

Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·

5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν,

λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,

καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·^c

6 καὶ μακάριός ἐστιν ὁς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.

S. Luke vii. 18—23.

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων
τούτων.

19 καὶ [προσκαλεσάμενος ὁ] τινὰς τῶν μαθητῶν αὐτοῦ [ὁ]
Ἰωάννης] ἔπεμψεν [πρὸς τὸν κύριον] } †
λέγων

Σὺ εἰ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν ;

20 [παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάννης ὁ
βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων Σὺ εἰ ὁ ἐρχόμενος
ἢ ἄλλον προσδοκῶμεν ; 21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν
πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν,
καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.]

22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς

Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε·†

τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν,

λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,

νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

23 καὶ μακάριός ἐστιν ὁς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.

^a Luke xviii. 29.^b Mark x. 29 = Matt. xix. 29 = Luke xviii. 29.^c Cf. James ii. 5.

110. JOHN THE BAPTIST GREATER THAN A PROPHET.

S. Matthew xi. 7—11.

7 Τούτων δὲ πορευομένων
 ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
 Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι ;
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον ;
 8 ἀλλὰ τί ἐξήλθατε ἰδεῖν ;
 ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον ;
 ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες
 ἐν τοῖς οἴκοις τῶν βασιλείων.
 9 ἀλλὰ τί ἐξήλθατε ; προφήτην ἰδεῖν ;
 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου.
 10 οὗτός ἐστιν περὶ οὗ γέγραπται
 Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου^α.
 11 ἀμὴν λέγω ὑμῖν,
 οὐκ ἐγγίγεται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ
 βαπτιστοῦ.
 ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ
 ἐστίν.

For S. Mark's parallels see § 2.

S. Luke vii. 24—28.

24 Ἀπελθόντων δὲ [τῶν ἀγγέλων Ἰωάννου] †
 ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου
 Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι ;
 κάλαμον ὑπὸ ἀνέμου σαλευόμενον ;
 25 ἀλλὰ τί ἐξήλθατε ἰδεῖν ;
 ἄνθρωπον ἐν μαλακοῖς [ἱματίοις] ἡμφιεσμένον ;
 ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ [καὶ τρυφῇ] ὑπάρχοντες
 ἐν τοῖς βασιλείοις εἰσίν.
 26 ἀλλὰ τί ἐξήλθατε ἰδεῖν ; προφήτην ; †
 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου.
 27 οὗτός ἐστιν περὶ οὗ γέγραπται
 Ἰδοὺ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου^α.
 28 λέγω ὑμῖν,
 μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν. †
 ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.

111. MEN OF VIOLENCE TAKE THE KINGDOM OF HEAVEN BY FORCE.

S. Matthew xi. 12, 13.

12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ
 βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν
 αὐτήν. (1) 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου
 ἐπροφήτευσαν. (2)

S. Luke xvi. 16.

16 Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· (2) ἀπὸ τότε ἡ
 βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. (1)

112. THE MEN OF THIS GENERATION ARE LIKE CHILDREN AT PLAY.

S. Matthew xi. 16—19.

16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην ;
 ὁμοία ἐστὶν παιδίῳ καθήμενῳ ἐν ταῖς ἀγοραῖς
 ἃ προσφωνοῦντα τοῖς ἐτέροις 17 λέγουσιν
 Ἠυλόησαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε·
 ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·
 18 ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίειν μῆτε πίνειν,
 καὶ λέγουσιν Δαιμόνιον ἔχει·
 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίειν καὶ πίνειν,
 καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 τελωνῶν φίλος καὶ ἁμαρτωλῶν.
 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

S. Luke vii. 31—35.

31 Τίτι οὖν ὁμοιώσω [τοὺς ἀνθρώπους] τῆς γενεᾶς ταύτης,
 [καὶ τίτι εἰσὶν ὅμοιοι ;]
 32 ὅμοιοί εἰσιν παιδίῳ τοῖς ἐν ἀγορᾷ καθήμενῳ †
 καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει
 Ἠυλόησαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε·
 ἐθρηνήσαμεν καὶ οὐκ ἐκλάσασθε·
 33 ἐλήλυθεν γὰρ Ἰωάννης [ὁ βαπτιστής] μὴ ἔσθω [ἄρτον] μῆτε
 πίνω [οἶνον],
 καὶ λέγετε Δαιμόνιον ἔχει·
 34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἔσθω καὶ πίνω,
 καὶ λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
 φίλος τελωνῶν καὶ ἁμαρτωλῶν. †
 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ [πάντων] τῶν τέκνων αὐτῆς.

^a LXX. Mal. iii. 1, ἰδοὺ * ἐξαποστέλλω τὸν ἀγγελόν μου καὶ ἐπιβλέψεται * ὁδόν * πρὸ προσώπου σου.

* Cf. Luke xi. 81.

113. WOE TO CHORAZIN, BETHSAIDA AND CAPERNAUM.

S. Matthew xi. 20—24.

20 [Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ
πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.]

21 Οὐαὶ σοι, Χοραζαῖν· οὐαὶ σοι, Βηθσαιδάν·

ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις

αἱ γενόμεναι ἐν ὑμῖν,

πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται

ἐν ἡμέρᾳ^a κρίσεως ἢ ὑμῖν.

23 Καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇς;

ἕως ᾧδου καταβῇς^b.

ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί,
ἔμεινεν ἂν μέχρι τῆς σήμερον. 24 πλὴν λέγω ὑμῖν ὅτι γῇ
Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ^a κρίσεως ἢ σοί.

S. Luke x. 13—15.

13 Οὐαὶ σοι, Χοραζαῖν· οὐαὶ σοι, Βηθσαιδά·

ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις

αἱ γενόμεναι ἐν ὑμῖν,

πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ [καθήμενοι] μετενόησαν.

14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται

ἐν τῇ κρίσει^a ἢ ὑμῖν.

15 Καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇς;

ἕως [τοῦ] ᾧδου καταβῇς^b.

114. THINGS HIDDEN FROM THE WISE ARE REVEALED TO BABES.

S. Matthew xi. 25, 26.

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν

Ἐξομολογούμαι σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,

ὅτι ἐκρυσάς ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,

καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

26 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

S. Luke x. 21.

21 Ἐν αὐτῇ τῇ ᾠρᾷ [ἡγαλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ]
εἶπεν

Ἐξομολογούμαι σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,

ὅτι ἀπέκρυσας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,

καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

115. ALL THINGS ARE DELIVERED TO ME BY MY FATHER.

S. Matthew xi. 27.

27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου,

καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ,

οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς

καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.

S. Luke x. 22.

22 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου,

καὶ οὐδεὶς γινώσκει [τίς ἐστίν] ὁ υἱὸς εἰ μὴ ὁ πατήρ,

καὶ [τίς ἐστίν] ὁ πατήρ εἰ μὴ ὁ υἱὸς

καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.

116. COME UNTO ME ALL YE THAT LABOUR.

S. Matthew xi. 28—30.

28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι,
κἀγὼ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ
μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ
εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ζυγός μου
χρηστὸς καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

117. IF I BY BEELZEBUL CAST OUT DEMONS, BY WHOM DO YOUR PUPILS CAST THEM OUT?

S. Matthew xii. 27, 28.

27 καὶ εἰ ἐγὼ ἐν Βεεζεβούλ ἐκβάλλω τὰ δαιμόνια,

οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;

διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια,

ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ^c.

S. Luke xi. 19, 20.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβούλ ἐκβάλλω τὰ δαιμόνια,

οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;

διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. †

20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια,

ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

^a The phrase ἡμέρα κρίσεως occurs in Matt. x. 15, xi. 22, 24, xii. 36; the other Gospels have ἡ κρίσις which also occurs in Matt. xii. 41, 42.

^b LXX. Is. xiv. 13, σὺ δὲ εἶπας τῇ διαβολῇ σου Εἰς τὸν οὐρανὸν ἀναβήσομαι νῦν δὲ εἰς ᾧδον καταβήσῃ.

^c Cf. Matt. xix. 24 note, § 69.

118. HE THAT IS NOT WITH ME IS AGAINST ME.

S. Matthew xii. 30.

30 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

S. Luke xi. 23.

23 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

119. BLASPHEMY AGAINST THE HOLY SPIRIT WILL NOT BE FORGIVEN.

S. Matthew xii. 32.

32 καὶ ὁς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ·
ὁς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου,
οὐκ ἀφεθήσεται αὐτῷ
οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

S. Luke xii. 10.

10 Καὶ πᾶς ὁς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
ἀφεθήσεται αὐτῷ·
τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι †
οὐκ ἀφεθήσεται.

120. THIS IS AN EVIL GENERATION.

120. A. *No sign shall be given it.*

S. Matthew xii. 38—40.

38 [Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρι-
σαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς]
Γενεὰ πονηρὰ [καὶ μοιχαλὶς^d] σημεῖον ἐπιζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωᾶ [τοῦ προφήτου].
40 ὥσπερ γὰρ ἦν Ἰωᾶς
[ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας,^e]
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου
[ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.]

For a doublet and S. Mark's parallels see § 51.

S. Luke xi. 29, 30.

29 [Τῶν δὲ ὄχλων ἐπαθροισμένων

ἤρξατο λέγειν]
[Ἡ γενεὰ αὕτη] γενεὰ πονηρὰ [ἐστίν]· σημεῖον ζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωᾶ.
30 καθὼς γὰρ ἐγένετο ὁ Ἰωᾶς
τοῖς Νινευίταις σημεῖον,
οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
τῇ γενεᾷ ταύτῃ.

120. B. *The men of Nineveh will condemn it.*

S. Matthew xii. 41.

41 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει^a
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωᾶ,
καὶ ἰδοὺ πλείον Ἰωᾶ ὤδε^f.

S. Luke xi. 32.

32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωᾶ,
καὶ ἰδοὺ πλείον Ἰωᾶ ὤδε.

120. C. *The Queen of the South will condemn it.*

S. Matthew xii. 42.

42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει^a
μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος,
καὶ ἰδοὺ πλείον Σολομῶνος ὤδε^f.

S. Luke xi. 31.

31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει
μετὰ [τῶν ἀνδρῶν^e] τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
ἀκοῦσαι τὴν σοφίαν Σολομῶνος,
καὶ ἰδοὺ πλείον Σολομῶνος ὤδε.

121. THE EXORCISED DEMON RETURNS WITH SEVEN OTHERS.

S. Matthew xii. 43—45.

43 Ὃταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν,
καὶ οὐχ εὑρίσκει. 44 τότε λέγει
Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·
καὶ ἐλθὼν εὑρίσκει σχολάζοντα
καὶ σεσαρωμένον καὶ κεκοσμημένον.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ
ἐπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ·
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χειρόνα τῶν πρώτων.
[Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.]

S. Luke xi. 24—26.

24 Ὃταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν,
καὶ μὴ εὑρίσκει· τότε λέγει
Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· †
25 καὶ ἐλθὼν εὑρίσκει σχολάζοντα,
σεσαρωμένον καὶ κεκοσμημένον.
26 τότε πορεύεται καὶ παραλαμβάνει
ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτὰ, †
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ,
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χειρόνα τῶν πρώτων.

^d Mark viii. 38; Matt. xvi. 4.^e LXX. Jon. ii. 1, καὶ ἦν Ἰωᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.^f Cf. Matt. xii. 6, τοῦ ἱεροῦ μεζῶν ἐστὶν ὤδε.[†] Cf. Luke vii. 31.

122. MANY PROPHETS DESIRED TO SEE WHAT YOU ARE SEEING.

S. Matthew xiii. 16, 17.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν,
καὶ τὰ ὅσα ὑμῶν ὅτι ἀκούουσιν.
17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι
ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

S. Luke x. 23, 24.

23 [Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν·]
Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες [ἃ βλέπετε].
24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς
ἠθέλησαν ἰδεῖν ἃ [ὑμεῖς] βλέπετε καὶ οὐκ εἶδαν,
καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

123. THE PARABLE OF THE TARES IN THE FIELD.

S. Matthew xiii. 24—30.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοιώθη ἡ
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν
τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν
αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου
καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν
ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελθόντες δὲ
οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν
σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;
28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἀνθρώπος τοῦτο ἐποίησεν. οἱ δὲ
αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;
29 ὁ δὲ φησιν Οὐ, μή ποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε
ἅμα αὐτοῖς τὸν σίτον. 30 ἄφετε συναυξάνεσθαι ἀμφοτέρα ἕως
τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς
Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας
πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σίτον συνάγετε εἰς τὴν
ἀποθήκην μου.

124. THE INTERPRETATION OF THE PARABLE OF THE TARES IN THE FIELD.

S. Matthew xiii. 36—43.

36 Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ προσ-
ῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον ἡμῖν τὴν
παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς
εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώ-
που. 38 ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος. τὸ δὲ καλὸν σπέρμα,
οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας. τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ
τοῦ πονηροῦ, 39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος·
ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοι
εἰσιν. 40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατα-
καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. 41 ἀποστελεῖ
ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν
ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦν-
τας τὴν ἀνομίαν 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^b.
43 Τότε οἱ δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ
πατρὸς αὐτῶν. Ὁ ἔχων ὅσα ἀκουέτω^c.

^a This refrain occurs in Matt. xiii. 42, 50.^b This refrain occurs in Matt. viii. 12, xiii. 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.^c This refrain occurs in Matt. xi. 15, xiii. 9, 43; Mark iv. 9, 23; Luke viii. 8, xiv. 35.

125. THE PARABLE OF THE LEAVEN.

S. Matthew xiii. 33.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς·
 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ⁴,
 ἣν λαβοῦσα γυνὴ ἐκέκρυψεν εἰς ἀλεύρου σάτα τρία
 ἕως οὗ ἐζυμώθη ὅλον.

S. Luke xiii. 20, 21.

20 Καὶ πάλιν εἶπεν
 [Τίνι ὁμοιώσω] τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν ζύμη, †
 ἣν λαβοῦσα γυνὴ ἐκρύψεν εἰς ἀλεύρου σάτα τρία
 ἕως οὗ ἐζυμώθη ὅλον.

126. THE PARABLE OF THE HIDDEN TREASURE.

S. Matthew xiii. 44.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ
 ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἐκρύψεν, καὶ ἀπὸ τῆς χαρᾶς
 αὐτοῦ ὑπάγει καὶ πωλεῖ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν
 ἐκεῖνον.

127. THE PARABLE OF THE PEARL OF GREAT PRICE.

S. Matthew xiii. 45, 46.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἐμπόρῳ ζητοῦντι
 καλοὺς μαργαρίτας· 46 εὐρὼν δὲ ἓνα πολύτιμον μαργαρίτην
 ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

128. THE PARABLE OF THE DRAWNET.

S. Matthew xiii. 47—50.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βλη-
 θείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ·
 48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ
 καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ δὲ σαπρὰ ἔξω
 ἔβαλον. 49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξε-
 λεύσσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου
 τῶν δικαίων 50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμνον τοῦ
 πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων⁵.

129. THE MASTER OF THE HOUSE BRINGING FROM HIS TREASURES THINGS NEW AND OLD.

S. Matthew xiii. 51, 52.

51 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. 52 ὁ δὲ εἶπεν
 αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ
 τῶν οὐρανῶν ὁμοίός ἐστω ἀνθρώπῳ οἰκοδοσπότῃ ὅστις ἐκ-
 βάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

130. THE PARABLE OF THE LOST SHEEP.

S. Matthew xviii. 12—14.

12 τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα
 καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα
 ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν
 γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ
 μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.
 14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς μου τοῦ
 ἐν οὐρανοῖς ἵνα ἀποληται ἓν τῶν μικρῶν τούτων.

S. Luke xv. 3—7.

3 [εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων] 4 Τίς
 ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ
 αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ
 πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό; 5 καὶ εὐρὼν
 [ἐπιτίθῃσιν ἐπὶ τοὺς ὄμους αὐτοῦ] χαίρων, 6 [καὶ ἐλθὼν εἰς
 τὸν οἶκον συνακαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων
 αὐτοῖς Συνχάρτε μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.⁴]
 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ
 ἁμαρτωλῷ μετανοοῦντι [ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες
 οὐ χρεῖαν ἔχουσιν μετανοίας].

⁴ Cf. Gal. v. 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί. 1 Cor. v. 6.
⁵ Cf. Luke xv. 9.

⁶ Cf. Matt. xiii. 40.

131. THE PARABLE OF THE UNMERCIFUL SERVANT.

S. Matthew xviii. 23—35.

23 [Διὰ τοῦτο] ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ·
 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσήχθη εἰς αὐτῷ ὀφειλέτης μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῃναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει καὶ ἀποδοθῆναι. 26 πεσὼν οὖν ὁ δούλος προσεκύνει αὐτῷ λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνιον ἀφήκεν αὐτῷ.
 28 ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὀφείλειεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπόδος εἰ τι ὀφείλεις. 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. 30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦναι τὸ ὀφειλόμενον. 31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.
 32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾰ σοι, ἐπεὶ παρεκάλεισάς με· 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καγὼ σὲ ἠλέησα; 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδοῦναι πᾶν τὸ ὀφειλόμενον. 35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

132. THE PARABLE OF THE DISCONTENTED LABOURERS IN THE VINEYARD.

S. Matthew xx. 1—16.

1 Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ· 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· 4 καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν· 5 οἱ δὲ ἀπῆλθον. πάλιν δὲ ἐξελθὼν περὶ ἕκτην καὶ ἑνάτην ὥραν ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς Τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; 7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο· λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. 8 ὁ ψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεισον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. 9 ἐλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. 10 καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί. 11 λαβόντες δὲ ἐγγύγυζον κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. 13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; 14 ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὥς καὶ σοί· 15 οὐκ ἔξεστίν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρὸς ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι; 16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.^a

^a This refrain occurs Mark x. 31=Matt. xix. 30, xx. 16; Luke xiii. 30.

133. THE PARABLE OF THE TWO SONS WHO WERE BIDDEN TO LABOUR IN THE VINEYARD.

S. Matthew xxi. 28—32.

28 [Τί δὲ ὑμῖν δοκεῖ;] ἄνθρωπος εἶχεν τέκνα δύο. προσελθὼν τῷ πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. 29 ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγὼ, κύριε· καὶ οὐκ ἀπηλθεν. 30 προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον μεταμελήθεις ἀπηλθεν. 31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ^b. 32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

134. THE PARABLE OF THE MARRIAGE FEAST (OR GREAT DINNER).

S. Matthew xxii. 1—14.

1 [Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λεγών] 2 Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους [τῷ υἱῷ αὐτοῦ].

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ελθεῖν.

4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλημένοις Ἴδου τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. 5 οἱ δὲ ἀμελήσαντες ἀπηλθον, ὅς μὲν εἰς τὸν ἴδιον ἀγρόν, ὅς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· [οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν^c.] 7 ὁ δὲ βασιλεὺς ὠργίσθη, [καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν^d.]

8 τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· 9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὑρήτε καλέσατε εἰς τοὺς γάμους. 10 καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.

11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ λέγει

S. Luke xiv. 15—24.

[15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ^e. 16 ὁ δὲ εἶπεν αὐτῷ]

Ἄνθρωπός τις ἐποίει δείπνον μέγα, [καὶ ἐκάλεσεν πολλούς,]

17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ [τῇ ὥρᾳ τοῦ δείπνου] εἰπεῖν τοῖς κεκλημένοις [Ἔρχεσθε ὅτι ἤδη ἔτοιμά ἐστιν].

18 καὶ ἤρξαντο [ἀπὸ μᾶς πάντες] παραιτεῖσθαι.

[ὁ πρῶτος εἶπεν αὐτῷ Ἀγρόν ἡγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. 19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. 20 καὶ ἕτερος εἶπεν Γυναῖκα ἔγμηκα καὶ διὰ τοῦτο οὐ δύναμαι ελθεῖν. 21 καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα.]

τότε ὀργισθεὶς ὁ οἰκοδεσπότης [εἶπεν τῷ δούλῳ αὐτοῦ

Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς καὶ χωλοὺς^f εἰσαγάγε ὧδε. 22 καὶ εἶπεν ὁ δούλος Κύριε, γέγονεν ὁ ἐπίταξας, καὶ ἔτι τόπος ἐστίν.] 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον Ἔξελθε εἰς τὰς ὁδοὺς [καὶ φραγμούς] καὶ ἀνάγκασον εἰσελθεῖν,

ἵνα γεμισθῇ μου ὁ οἶκος·

[24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνθρώπων ἐκείνων τῶν κεκλημένων^g γεύσεται μου τοῦ δείπνου.]

^b See Matt. xix. 24 note, § 69.^c Compare Matt. xxi. 35, § 79.^d Compare Matt. xxi. 41, § 79.^e Rev. xix. 9, μακάριοι οἱ εἰς τὸ δείπνον τοῦ γάμου τοῦ ἁγίου κεκλημένοι.^f Compare Luke xiv. 13, § 261.

αὐτῷ Ἑταίρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. 13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνουσι Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον^a. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^b. 14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

135. WARNING AGAINST PHARISAISM^c.

135. A. Pharisees touch not the Burdens which they lay on others.

S. Matthew xxiii. 4.

4 δεσμεύουσιν δὲ φορτία βαρέα
καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων,
αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.

S. Luke xi. 46^b.

46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, †
καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

135. B. Pharisees make broad their Phylacteries.

S. Matthew xxiii. 5.

5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις^d. πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα.

135. C. Pharisees love to be called Rabbi.

S. Matthew xxiii. 6—11.

S. Luke xxii. 26.

6 φιλοῦσι δὲ κ.τ.λ. 7 καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββεῖ. 8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββεῖ, εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε· 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἰς γὰρ ἔστιν ὑμῶν ὁ πατήρ ὁ οὐράνιος· 10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἔστιν εἰς ὁ χριστός·

11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος¹.

26 ὁ μείζων ἐν ὑμῖν γινέσθω [ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος]
ὡς ὁ διακονῶν¹.

¹ For S. Matthew's doublet and S. Mark's parallels see §§ 61, 72.

135. D. He that exalts himself will be abased.

S. Matthew xxiii. 12.

S. Luke xiv. 11, xviii. 14^b.

12 Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται^a,
καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

xiv. 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται
καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Doublet:

xviii. 14^b ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,
ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

135. E. Pharisees lock up Heaven (take away the Key of Knowledge).

S. Matthew xxiii. 14.

S. Luke xi. 52.

14 οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων·

52 οὐαὶ ὑμῖν τοῖς νομικοῖς
ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως·

ὑμεῖς γὰρ οὐκ εἰσέρχεσθε,
οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

αὐτοὶ οὐκ εἰσῆλθατε
καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

^a This refrain occurs Matt. viii. 12, xii. 13, xxv. 30.

^b This refrain occurs Matt. viii. 12, xiii. 50, xii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

^c Compare § 84. Only those parts are given here which belong to this division.

^d Compare Matt. vi. 1 ff.

^e Matt. xviii. 4, ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν: 1 Pet. v. 6, ταπεινώθητε ὡς ὑπὸ τὴν κραταίαν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ: James iv. 10, ταπεινώθητε ἐνώπιον Κυρίου καὶ ὑψώσει ὑμᾶς.

(WARNING AGAINST PHARISAISM.)

135. F. *Pharisees compass Sea and Land to make one Proselyte.*

S. Matthew xxiii. 15.

15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περι-
άγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον,
καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλοῦτερον ὑμῶν.

135. G. *Pharisees use false Casuistry respecting Oaths.*

S. Matthew xxiii. 16—22.

16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες Ὅς ἂν ὁμώσῃ ἐν
τῷ ναφ, οὐδὲν ἔστιν, ὅς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ
ὀφείλει· 17 μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς
ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν; 18 καὶ Ὅς ἂν ὁμώσῃ ἐν τῷ
θυσιαστηρίῳ, οὐδὲν ἔστιν, ὅς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ τῷ
ἐπάνω αὐτοῦ ὀφείλει· 19 τυφλοὶ, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ
θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; 20 ὁ οὖν ὁμώσας ἐν τῷ
θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
21 καὶ ὁ ὁμώσας ἐν τῷ ναφ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοι-
κοῦντι αὐτόν· 22 καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ
θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

135. H. *Pharisees tithe Trifles but neglect weighty Matters.*

S. Matthew xxiii. 23.

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον
καὶ τὸ ἀνηθον καὶ τὸ κύμνον,
καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,
τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·
ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ ἀφείναι.

S. Luke xi. 42.

42 [ἀλλὰ] οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον
καὶ τὸ πηγανον καὶ πᾶν λάχανον,
καὶ παρέρχεσθε
τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ·
ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ παρῆναι.

135. I. *Pharisees strain out the Gnat but swallow the Camel.*

S. Matthew xxiii. 24.

24 ὁδηγοὶ τυφλοὶ, διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον
καταπίνοντες.

135. K. *Pharisees cleanse only the Outside of the Cup.*

S. Matthew xxiii. 25, 26.

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου
καὶ τῆς παροψίδος,
ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.
26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
καὶ τῆς παροψίδος,
ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

S. Luke xi. 39—41.

39 Νῦν ὑμεῖς οἱ Φαρισαῖοι
τὸ ἔξωθεν τοῦ ποτηρίου } +
καὶ τοῦ πίνακος καθαρίζετε, }
τὸ δὲ ἔσωθεν [ὑμῶν] γέμει ἀρπαγῆς καὶ πονηρίας.
[40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;
41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ
ὑμῖν ἐστίν.]

135. L. *Pharisees are like to whitewashed (unwhitewashed) Sepulchres.*

S. Matthew xxiii. 27, 28.

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρο-
μοιάζετε τάφοις κεκοσμημένοις, οἵτινες ἔξωθεν μὲν φαίνονται
ώραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκα-
θαρσίας·
28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις
δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

S. Luke xi. 44.

44 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἁγία, καὶ οἱ ἄν-
θρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

(WARNING AGAINST PHARISAISM.)

135. M. *Pharisees restore the Sepulchres of the Prophets.*

S. Matthew xxiii. 29—33.

29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,
 ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν
 καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
 30 καὶ λέγετε
 Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,
 οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.
 31 ὥστε μαρτυρεῖτε ἑαυτοῖς
 ὅτι υἱοὶ ἐστέ τῶν φονευσάντων τοὺς προφήτας.
 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν^a.
 33 ὅφεις γεννήματα ἐχιδνῶν^b, πῶς φύγητε ἀπὸ τῆς κρίσεως
 τῆς γενένης;

S. Luke xi. 47, 48.

47 οὐαὶ ὑμῖν,
 ὅτι οἰκοδομεῖτε
 τὰ μνημεῖα τῶν προφητῶν †

[οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.]

48 ἀρα μάρτυρές ἐστε

[καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ
 μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε].135. N. *The Blood of the Prophets will be required of this Generation.*

S. Matthew xxiii. 34—36.

34 διὰ τοῦτο
 ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας
 καὶ σοφοὺς καὶ γραμματεῖς·
 ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε,
 καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν
 καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·
 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον
 ἐκχυννόμενον ἐπὶ τῆς γῆς
 ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου
 ἕως τοῦ αἵματος Ζαχαρίου [υἱοῦ Βαραχίου],
 ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου^c.
 36 ἀμὴν λέγω ὑμῖν,
 ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

S. Luke xi. 49—51.

49 διὰ τοῦτο [καὶ ἡ σοφία τοῦ θεοῦ εἶπεν]
 Ἀποστελῶ εἰς αὐτοὺς προφήτας
 καὶ ἀποστέλλουσιν,
 καὶ ἐξ αὐτῶν ἀποκτενεῖτε

καὶ διώξουσιν,

50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων [τῶν προφητῶν]
 τὸ ἐκκεχυμένον [ἀπὸ καταβολῆς κόσμου] ἀπὸ τῆς γενεᾶς ταύτης, } †51 ἀπὸ αἵματος Ἀβελ
 ἕως αἵματος Ζαχαρίουτοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου^c †

ναί, λέγω ὑμῖν,

ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

135. O. *Your House is left unto you desolate.*

S. Matthew xxiii. 37—39.

37 Ἱερουσαλὴμ Ἱερουσαλὴμ,
 ἣ ἀποκτείνουσα τοὺς προφήτας
 καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,—
 ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
 ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας,
 καὶ οὐκ ἠθελήσατε;
 38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.
 39 λέγω γὰρ ὑμῖν,
 οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

S. Luke xiii. 34, 35.

34 Ἱερουσαλὴμ Ἱερουσαλὴμ,
 ἣ ἀποκτείνουσα τοὺς προφήτας
 καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,—
 ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου
 ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσίαν ὑπὸ τὰς πτέρυγας, †
 καὶ οὐκ ἠθελήσατε.

35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.

λέγω δὲ ὑμῖν,

οὐ μὴ ἴδῃτε με ἕως εἴπητε †

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

^a 1 Thess. ii. 15, . . . τῶν Ἰουδαίων, τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ ἡμᾶς ἐκδιωξάντων . . . εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε.

^b Compare Matt. iii. 7, xii. 34.

^c LXX. 2 Chron. xxiv. 20, καὶ πνεῦμα θεοῦ ἐνέδυσε τὸν Ἀζαρίαν τὸν τοῦ Ἰωθαὴ τὸν ἱερέα, καὶ ἀνέστη ἐπάνω τοῦ λαοῦ καὶ εἶπεν . . . καὶ ἐπέθετο αὐτῷ καὶ ἐλιθοβόλησαν αὐτὸν δι' ἐντολῆς Ἰωᾶς τοῦ βασιλέως ἐν αὐλῇ οἴκου Κυρίου.

136. SAYINGS RESPECTING THE COMING OF THE SON OF MAN^d.136. A. *False Prophets will arise.*

S. Matthew xxiv. 10—12.

10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παρα-
δώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ πολλοὶ ψευδο-
προφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ
τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγῇσεται ἡ ἀγάπη τῶν πολλῶν^e.

136. B. *Do not be credulous.*

S. Matthew xxiv. 26, 27.

26 ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε·
Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε·
27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν

καὶ φαίνεται ὥς δυσμῶν,
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

S. Luke xvii. 23, 24.

23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὧδε· μὴ ἀπέλθῃτε [μηδε
διώξητε].
24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν
οὐρανὸν

εἰς τὴν ὑπ' οὐρανὸν λάμπει,
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου.

136. C. *Comparison with the Days of Noah.*

S. Matthew xxiv. 37—39.

37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε,
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ κατα-
κλυσμοῦ
τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες,
ἄχρι ἣς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν^e,
39 καὶ οὐκ ἔγνωσαν ὥς ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπας,·
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

S. Luke xviii. 26, 27, 30.

26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε,
οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

27 ἥσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
ἄχρι ἣς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας. κ.τ.λ.
30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκα-
λύπτεται.

136. D. *The one will be taken and the other left.*

S. Matthew xxiv. 40, 41.

40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ,
εἰς παραλαμβάνεται καὶ εἰς ἀφίεται·
41 δύο ἀλήθουσαι ἐν τῷ μύλῳ,
μία παραλαμβάνεται καὶ μία ἀφίεται.

S. Luke xvii. 34, 35.

34 [λέγω ὑμῖν,] ταύτη [τῇ νυκτὶ] ἔσονται δύο ἐπὶ κλίνης μιᾶς,
ὁ εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·
35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό,
ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθήσεται.

136. E. *If the Master of the House had known, he would have kept awake.*

S. Matthew xxiv. 43, 44.

43 ἐκεῖνο δὲ γινώσκετε ὅτι
εἰ ᾗδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης^h ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.
44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι,
ὅτι ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

S. Luke xii. 39, 40.

39 τοῦτο δὲ γινώσκετε ὅτι
εἰ ᾗδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται,
ἐγρηγόρησεν ἂν
καὶ οὐκ ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.
40 καὶ ὑμεῖς γίνεσθε ἔτοιμοι,
ὅτι ἢ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. †

^d See § 87. Only those parts are given here which belong to this division.^e Cf. Mark xiii. 22=Matt. xxiv. 24.^f Cf. Mark xiii. 21—23=Matt. xxiv. 23—25. 2 Thess. ii. 3, μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον.^g LXX. Gen. vii. 7, εἰσῆλθεν δὲ Νῶε.....εἰς τὴν κιβωτόν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.^h 1 Thess. v. 2, αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται,.... ἄρα οὖν μὴ καθεύδωμεν
... ἀλλὰ γρηγορώμεν.

(SAYINGS RESPECTING THE COMING OF THE SON OF MAN.)

136. F. *Happy is the Faithful Servant.*

S. Matthew xxiv. 45—47.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος
 ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ
 τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ ;
 46 μακάριος ὁ δοῦλος ἐκεῖνος
 ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιούντα·
 47 ἀμὴν λέγω ὑμῖν ὅτι
 ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

S. Luke xii. 42—44.

42 Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος,
 ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ
 τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον ; †
 43 μακάριος ὁ δοῦλος ἐκεῖνος,
 ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιούντα οὕτως· †
 44 ἀληθῶς λέγω ὑμῖν ὅτι
 ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

136. G. *The Punishment of the Unfaithful Servant.*

S. Matthew xxiv. 48—51.

48 εἰ ἂν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
 Χρονίζει μου ὁ κύριος,
 49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ,
 ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων,
 50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου
 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧρα ἣ οὐ γινώσκει,
 51 καὶ διχοτομήσει αὐτόν
 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται·
 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων*.

S. Luke xii. 45, 46.

45 εἰ ἂν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
 Χρονίζει ὁ κύριός μου [ἔρχεσθαι], †
 καὶ ἄρξῃται τύπτειν τοὺς παῖδας [καὶ τὰς παιδίσκας],
 ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,
 46 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου
 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧρα ἣ οὐ γινώσκει,
 καὶ διχοτομήσει αὐτόν
 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσεται.

137. THE PARABLE OF THE TEN VIRGINS.

S. Matthew xxv. 1—13.

1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,
 αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάν-
 τησιν τοῦ νυμφίου. 2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ
 πέντε φρόνιμοι. 3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας
 αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. 4 αἱ δὲ φρόνιμοι
 ἔλαβον ἔλαιον ἐν τοῖς ἀγγεῖοις μετὰ τῶν λαμπάδων ἑαυτῶν.
 5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.
 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε
 εἰς ἀπάντησιν. 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι
 καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. 8 αἱ δὲ μωραὶ ταῖς
 φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες
 ἡμῶν σβέννυνται. 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι
 Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς
 τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. 10 ἀπερχομένων δὲ
 αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμαὶ εἰσῆλθον μετ'
 αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ
 ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε, ἄνοιξον
 ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα
 ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν
 ὥραν.

* This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

138. THE PARABLE OF THE TALENTS (POUNDS).

S. Matthew xxv. 14—30.

14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν

ἐκάλεσεν τοὺς ἰδίους δούλους
καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,
15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἓν,
ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν.

16 εὐθέως πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν
αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε· 17 ὡσαύτως ὁ τὰ δύο ἐκέρ-
δησεν ἄλλα δύο· 18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ἔρυξεν γῆν καὶ
ἐκρύψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

19 μετὰ δὲ πολλὸν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων
καὶ

συναίρει λόγον μετ' αὐτῶν.

20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν
προσῆνεγκεν ἄλλα πέντε τάλαντα λέγων
Κύριε, πέντε τάλαντά μοι παρέδωκας·
ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.

21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ
Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ,
ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω·
εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

22 προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν
Κύριε, δύο τάλαντά μοι παρέδωκας·
ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ
Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ,
ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω·
εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24 προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν
Κύριε,

ἔγνων σε ὅτι σκληρὸς εἰ ἄνθρωπος,
θερίζων ὅπου οὐκ ἔσπειρας
καὶ συνάγων ὅθεν οὐ διεσκόπισας· }

25 καὶ φοβηθεὶς (1) ἀπελθὼν ἐκρύψα τὸ τάλαντόν σου ἐν τῇ γῇ· (2)
ἴδε ἔχεις τὸ σόν. (3)

26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ
Πονηρὲ δοῦλε καὶ ὀκνηρέ,
ἦδεις ὅτι

θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόπισα;
27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπέζιταις,
καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον
καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

29 τῷ γὰρ ἔχοντι παυτὶ δοθήσεται¹ καὶ περισσευθήσεται·
τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

30 [καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον^b.
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^c.]

S. Luke xix. 11—28.

11 [Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ
τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοῦς ὅτι παρα-
χρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι· εἶπεν οὖν]

12 Ἄνθρωπός τις [εὐγενὴς] ἐπορεύθη εἰς χώραν μακρὰν
[λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι].

13 καλέσας δὲ δέκα δούλους ἑαυτοῦ
ἔδωκεν αὐτοῖς
δέκα μνᾶς

[καὶ εἶπεν πρὸς αὐτοὺς πραγματεύεσθαι ἐν ᾧ ἔρχομαι. 14 Οἱ
δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβεῖαν
ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.]

15 Καὶ ἐγένετο ἐν τῷ ἑπανελθεῖν αὐτόν [λαβόντα τὴν βασιλείαν]
καὶ [εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἱς δεδώκε
τὸ ἀργύριον],

ἵνα γνοί τί διεπραγματεύσαντο.

16 παρεγένετο δὲ ὁ πρῶτος
λέγων

Κύριε, ἡ μνᾶ σου
δέκα προσηργάσατο μνᾶς.

17 καὶ εἶπεν αὐτῷ

Εὖγε, ἀγαθὲ δοῦλε,

ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω
δέκα πόλεων.

18 καὶ ἦλθεν ὁ δεύτερος λέγων

Ἡ μνᾶ σου, κύριε,

ἐποίησεν πέντε μνᾶς.

19 εἶπεν δὲ καὶ τούτῳ

Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

20 καὶ ὁ ἕτερος ἦλθεν λέγων †

Κύριε, ἰδοὺ ἡ μνᾶ σου (3) ἣν εἶχον ἀποκεκλιμένη ἐν σουδαρίῳ· (2)

21 ἐφοβούμην (1) γὰρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ, †

αἵρεις δὲ οὐκ ἔθικας

καὶ θερίζεις δὲ οὐκ ἔσπειρας. } †

22 λέγει αὐτῷ

[Ἐκ τοῦ στόματός σου κρίνω σε,] πονηρὲ δοῦλε·

ἦδεις ὅτι [ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι],

αἴρων δὲ οὐκ ἔθικα καὶ θερίζω δὲ οὐκ ἔσπειρα; †

23 καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; †

καγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. †

24 [καὶ τοῖς παρεστῶσιν εἶπεν] Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν
καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι· †—25 [καὶ εἶπαν αὐτῷ

Κύριε, ἔχει δέκα μνᾶς—26 λέγω ὑμῖν ὅτι]

παντὶ τῷ ἔχοντι δοθήσεται¹,

ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.

27 [Πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με
βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξτε αὐτοὺς
ἔμπροσθέν μου. 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν
ἀναβαίνων εἰς Ἱεροσόλυμα.]

¹ For S. Mark's parallel and a doublet see § 32.

^b The phrase τὸ σκότος τὸ ἐξώτερον is repeated in Matt. viii. 12, xxii. 13, xxv. 30.

^c This refrain occurs Matt. viii. 12, xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30; Luke xiii. 28.

139. THE LAST JUDGMENT.

S. Matthew xxv. 31—46.

31 Ὃταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ
καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου
δόξης αὐτοῦ^a, 32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα
τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν
ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει τὰ μὲν
πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων. 34 τότε
ἔρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ εὐλογημένοι
τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βα-
σιλείαν ἀπὸ καταβολῆς κόσμου· 35 ἐπείνασα γὰρ καὶ ἐδώκατέ
μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνη-
γάγετέ με, 36 γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπε-
σκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρὸς με. 37 τότε
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε σε
εἶδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;
38 πότε δὲ σε εἶδαμεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ
περιεβάλομεν; 39 πότε δὲ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ
καὶ ἤλθομεν πρὸς σε; 40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς
Ἄμην λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν
μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. 41 τότε ἐρεῖ καὶ τοῖς ἐξ
εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ κατηραμένοι εἰς τὸ πῦρ τὸ
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·
42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, καὶ ἐδίψησα καὶ
οὐκ ἐποτίσατέ με, 43 ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς
καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπε-
σκέψασθέ με. 44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες
Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν
ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι; 45 τότε ἀπο-
κριθήσεται αὐτοῖς λέγων Ἄμην λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποι-
ήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 καὶ
ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν
αἰώνιον^b.

^a Romans ii. 16, ἐν ᾗ ἡμέρᾳ κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ. James ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος. (Matt. xxv. 31=) 2 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμει αὐτοῦ ἐν πυρὶ φλογός. (Matt. xxv. 32=) 2 Thess. ii. 1, ἡμῶν ἐπισυναγωγὴ ἐκ' αὐτῶν. 1 Cor. i. 8, ἡ ἡμέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 2 Cor. v. 10, τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἐπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον. Rev. xx. 12, καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνείχθησαν· καὶ ἄλλο βιβλίον ἠνείχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

^b LXX. Dan. xii. 2, καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ὀνειδισμόν, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον.

THIRD DIVISION

A COLLECTION OF NINETEEN DISCOURSES, PARABLES AND STORIES EMBEDDED
IN S. LUKE'S GOSPEL, CHIEFLY IN THE CENTRAL THIRD
IX. 51—XVIII. 14.

1. Five sections present certain parallels with both S. Matthew and S. Mark, viz.
140, 142, 147, 153, 157.
2. Two sections present certain parallels with S. Matthew only, viz.
148, 155.
3. One section presents parallels with S. John, viz.
140.

140. THE ANOINTING OF OUR LORD'S FEET.

S. Luke vii. 36—50.

36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. 37 Καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. 39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ Διδάσκαλε, εἰπέ, φησίν. 41 δύο χρεοφιλῆται ἦσαν δανιστῇ τινί· ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήτηκοντα. 42 μὴ ἔχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλείον ἀγαπήσει αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν Ὑπολαμβάνω ὅτι ὁ τὸ πλείον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὁρθῶς ἔκρινας. 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὼν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. 46 ἑλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου. 47 οὐ χάριν λέγω σοι Ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί· ὅτι ἡγάπησεν πολὺν· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν δὲ αὕτῃ Ἀφέωνται σοι αἱ ἁμαρτίαι. 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
Doublet:

S. Luke v. 20^b, 21.

20 Ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου. 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστίν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφίειναι εἰ μὴ ὁ μόνος ὁ θεός;

For the connexion of this narrative with the other Gospels see § 89.

141. SS. JAMES AND JOHN WISH TO CALL DOWN FIRE TO CONSUME A SAMARITAN VILLAGE.

S. Luke ix. 51—56.

[51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, 52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ.] Καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὡς ἐτοιμάσαι αὐτῷ· 53 καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ. 54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν Κύριε, θέλεις

^a This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

^b LXX. 2 Kings i. 10, καὶ ἀπεκρίθη Ἠλίου καὶ εἶπεν πρὸς τὸν πενήτηκονταρχον Καὶ εἰ ἄνθρωπος θεοῦ ἐγώ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ καὶ καταφάγεται σέ καὶ τοὺς πενήτηκόντά σου· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτὸν καὶ τοὺς πενήτηκοντα αὐτοῦ. Cf. v. 12.

εἶπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς^b; 55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. [56 καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην.]

142. THE STORY OF THE GOOD SAMARITAN.

S. Luke x. 25—37.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγνώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις Κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 εἶπεν δὲ αὐτῷ Ὁρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. 29 Ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου πλησίον; 30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν Ἄνθρωπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχὼ καὶ λησταὶς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμθανῇ. 31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· 32 ὁμοίως δὲ καὶ Λευεΐτης κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. 33 Σαμαρεῖτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν καὶ ἰδὼν ἐσπλαγχνίσθη, 34 καὶ προσελθὼν κατέδρασε τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτόν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὐρίον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. 36 τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; 37 ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Πορεύου καὶ σὺ ποίει ὁμοίως.

For the connexion of this narrative with the other Gospels and with the LXX. see § 82.

143. MARY AND MARTHA CONTRASTED.

S. Luke x. 38—42.

38 [Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτοὺς] εἰσῆλθον εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν. 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, ἡ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλειπεν διακονεῖν; εἰπὼν οὖν αὐτῇ ἵνα μοι συναντιλάβηται. 41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάῃ περὶ πολλὰ, 42 ὀλίγων δὲ ἐστὶν χρεια ἡ ἐνός· Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

144. THE STORY OF THE IMPORTUNATE FRIEND.

S. Luke xi. 5—8.

5 [Καὶ εἶπεν πρὸς αὐτοὺς] Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ Φίλε, χρησόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 καὶ κείνος ἔσωθεν ἀποκριθεὶς εἶπη Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει.

145. THE STORY OF THE RICH FOOL.

S. Luke xii. 13—21.

13 Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 15 εἶπεν δὲ πρὸς αὐτοὺς Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστίν· ἐκ τῶν ὑπαρχόντων αὐτῷ. 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων Ἄνθρώπου τινὸς πλουσίου εὐφρόνησεν ἡ χώρα. 17 καὶ διελογίζετο ἐν αὐτῷ λέγων Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν Τοῦτο ποιήσω· καθελὼ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σίτον καὶ τὰ ἀγαθὰ μου, 19 καὶ ἐρῶ τῇ ψυχῇ μου Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. 20 εἶπεν δὲ αὐτῷ ὁ θεός Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν ἀπὸ σοῦ· ὃ δὲ ἡτοίμασας, τί νῦν ἔσται; 21 Οὕτως ὁ θησαυρίζων¹ αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

¹ Compare Matt. vi. 19, 20; Luke xii. 33, 34.

146. GALILEANS MURDERED AND THE TOWER IN SILOAM FALLING.

S. Luke xiii. 1—5.

1 Παρήσαν δὲ τινες [ἐν αὐτῷ τῷ καιρῷ] ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλάτος ἔμιξεν μετὰ τῶν θυσίων αὐτῶν. 2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; 3 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὁμοίως ἀπολείσθε. 4 ἡ ἐκείνοι οἱ δέκα ὁκτὼ ἐφ' οὓς ἔπασεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλὴμ; 5 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε πάντες ὡσαύτως ἀπολείσθε.

147. THE PARABLE OF THE BARREN FIG-TREE.

S. Luke xiii. 6—9.

[Ὁ ἔλεγεν δὲ ταύτην τὴν παραβολὴν.] Συκὴν εἶχεν τις πεφυτευμένη ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν Ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ

οὐχ εὗρίσκω· ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλῃ κόπρια· 9 κὰν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον—εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

Compare § 75.

148. THE PARABLE OF THE LOST SHEEP.

S. Luke xv. 1—7.

[1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυσον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων] 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό; 5 καὶ εὗρὼν ἐπιτίθισιν ἐπὶ τοὺς ὄμους αὐτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς τὸν οἶκον συνακαλεῖ τοὺς φίλους καὶ τοὺς γείτονas, λέγων αὐτοῖς Συνχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρειαν ἔχουσιν μετανοίας.

For the connexion of this narrative with S. Matthew see § 130.

149. THE PARABLE OF THE LOST DRACHMA.

S. Luke xv. 8—10.

8 [Ἦ] τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροὶ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; 9 καὶ εὗρούσα συνακαλεῖ τὰς φίλας καὶ γείτονas λέγουσα Συνχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

150. THE STORY OF THE PRODIGAL SON.

S. Luke xv. 11—32.

11 [Εἶπεν δὲ] Ἄνθρωπός τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· ὁ δὲ διείλεν αὐτοῖς τὸν βίον. 13 καὶ μετ' οὗ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. 14 δαπανήσας δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους· 16 καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς εἰδίδου αὐτῷ. 17 εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη Πόσοι μισθοὶ τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπολλύμαι· 18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ Πάτερ, ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. 20 Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ

17—2

τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. 22 εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, 23 καὶ φέρετε τὸν μόνον τὸν σιτευτόν, θύσατε καὶ φαγόντες εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. 25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, 26 καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί ἂν εἴη ταῦτα· 27 ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόνον τὸν σιτευτόν, ὅτι ὑμαιοῦντα αὐτόν ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτόν μόνον. 31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἐζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.

151. THE PARABLE OF THE UNJUST STEWARD.

S. Luke xvi. 1—12.

1 [Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς] Ἄνθρωπος τις ἦν πλούσιος δε εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτόν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν. 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. 4 ἔγνω τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν. 5 καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεοφιλῶν τοῦ κυρίου αὐτοῦ ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ εἶπεν Ἐκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πενήτην. 7 ἔπειτα ἐτέρῳ εἶπεν Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν Ἐκατὸν κόρους σίτου. λέγει αὐτῷ Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα. 8 καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν. 9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ^a τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ^a πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον τίς δώσει ὑμῖν;

^a Compare Luke xvi. 13.

^b This refrain occurs Mark v. 34, x. 52; Matt. ix. 22; Luke vii. 50, viii. 48, xvii. 19, xviii. 42.

152. THE STORY OF THE RICH MAN AND LAZARUS.

S. Luke xvi. 19—31.

19 Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλωμένος 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτόν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. 23 καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμούς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὤρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ Τέκνον, μνησθήτι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ἴδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνανται, μηδὲ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. 27 εἶπεν δὲ Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτόν εἰς τὸν οἶκόν τοῦ πατρὸς μου, 28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ Ἐχουσι Μωυσῆα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ Εἰ Μωυσῆος καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

153. THE TEN LEPERS AND THE THANKFUL SAMARITAN.

S. Luke xvii. 11—19.

[11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας.] 12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ ἀνέστησαν πόρρωθεν, 13 καὶ αὐτοὶ ἤραν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; 18 οὐχὶ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 καὶ εἶπεν αὐτῷ Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε^b.

154. THE PARABLE OF THE WIDOW AND THE UNJUST JUDGE.

S. Luke xviii. 1—8.

[¹ Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, ² λέγων] Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. ³ Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδικίου μου. ⁴ καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ εἶπεν ἐν αὐτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, ⁵ διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με. ⁶ Εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ⁷ ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; ⁸ λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρῃσι τὴν πίστιν ἐπὶ τῆς γῆς;

155. THE STORY OF THE PHARISEE AND THE TAX-GATHERER.

S. Luke xviii. 9—14.

[⁹ Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην.] ¹⁰ Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ¹¹ ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσήνυχετο Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοί, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· ¹² νηστεύω δις τοῦ σαββάτου, ἀποδεκατέω πάντα ὅσα κτῶμαι. ¹³ ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε τὸ στήθος ἑαυτοῦ λέγων Ὁ θεός, Διάσθητί μοι τῷ ἁμαρτωλῷ. ¹⁴ λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνου· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

For S. Matthew's parallel and S. Luke's doublet see § 135.

156. THE NARRATIVE OF ZACCHÆUS.

S. Luke xix. 1—10.

[¹ Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ.] ² Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· ³ καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. ⁴ καὶ προδραμών εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. ⁵ καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μένειναι. ⁶ καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. ⁷ καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. ⁸ σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς

τὸν κύριον Ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς διδῶμι, καὶ εἰ τινὸς τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. ⁹ εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· ¹⁰ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

157. THE NARRATIVE OF THE PENITENT THIEF.

S. Luke xxiii. 39—43.

³⁹ Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. ⁴⁰ ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; ⁴¹ καὶ ἡμεῖς μὲν δικαίως, ἀξία γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξεν. ⁴² καὶ ἔλεγεν Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. ⁴³ καὶ εἶπεν αὐτῷ Ἀμὴν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

For the connexion of this narrative with the other Gospels see § 101.

158. THE NARRATIVE OF TWO MEN JOURNEYING TO EMMAUS.

S. Luke xxiv. 13—35.

¹³ Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἥ ὄνομα Ἐμμαούς, ¹⁴ καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, ¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. ¹⁷ εἶπεν δὲ πρὸς αὐτοὺς Τίνες οἱ λόγοι οὗτοι οὐδὲ ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ¹⁸ ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεόπας εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; ¹⁹ καὶ εἶπεν αὐτοῖς Ποία; οἱ δὲ εἶπαν αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ²⁰ ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. ²¹ ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτρώσθαι τὸν Ἰσραὴλ· ἀλλὰ γὰρ καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. ²² ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον ²³ καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. ²⁴ καὶ ἀπηλθάν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. ²⁵ καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· ²⁶ οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; ²⁷ καὶ ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. ²⁸ Καὶ ἤγγισαν εἰς τὴν κώμην

οὐ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. 29 καὶ παρεβιάσαντο αὐτὸν λέγοντες Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς. 30 Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς· 31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο

ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

FOURTH DIVISION

ONE HUNDRED AND THIRTY-FOUR FRAGMENTS.

- (1) Fragments which are common to SS. Matthew and Luke.
- (2) Fragments which are peculiar to S. Matthew.
 - (a) Historical incidents.
 - (b) Sayings.
 - (c) Fulfilments of Scripture.
- (3) Fragments which are peculiar to S. Luke.
 - (a) Historical incidents.
 - (b) Sayings.

(1) FRAGMENTS COMMON TO SS. MATTHEW AND LUKE.

159. THE HEALING OF THE CENTURION'S SERVANT (OR SON ?).¹

S. Matthew viii. 5—10, 13.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ
προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν 6 καὶ λέγων
Κύριε, ὁ παῖς μου βέβηται ἐν τῇ οἰκίᾳ [παραλυτικός, δεινῶς
βασανιζόμενος. 7 λέγει αὐτῷ Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

8 ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος ἔφη Κύριε,
οὐκ εἰμι ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσελθῇς· †

ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου·
9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,
ἔχων ὑπ' ἐμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται,
καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται,
καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.
10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν
καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν
λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. †
κ.τ.λ.

13 [καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη Ὑπαγε, ὡς ἐπίστευσας
γεννηθήτω σοι·]

καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

S. Luke vii. 1—10.

1 [Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ
εἰς τὰς ἀκοὰς τοῦ λαοῦ,] εἰσῆλθεν εἰς Καφαρναούμ.

2 Ἐκατοντάρχου δὲ τινος δούλου κακῶς ἔχων ἤμελλεν τελευτᾶν,
ὃς ἦν αὐτῷ ἐντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν
πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως
ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι
ἄξιός ἐστιν ὃ παρέξῃ τοῦτο, 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν
συναγωγὴν αὐτὸς ὑποκόμει ἡμῖν. 6 ὁ δὲ Ἰησοῦς ἐπορεύετο
σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς
οἰκίας ἔπεμψεν φίλους

ὁ ἑκατοντάρχης λέγων αὐτῷ Κύριε, μὴ σκύλλου,
οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσελθῇς·

7 διὸ οὐδὲ ἐμαυτὸν ἤξιώσα πρὸς σὲ ἐλθεῖν·

ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου·

8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,

ἔχων ὑπ' ἐμαυτὸν στρατιώτας,

καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται,

καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται,

καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.

9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν,

καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν

Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν
δούλον ὑγιαίνοντα.

¹ Some critics compare with this S. John iv. 46—54.

160. CAUSE FOR WEeping AND GNASHING OF TEETH.

S. Matthew viii. 11, 12.

11 λέγω δὲ ὑμῖν ὅτι
πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν (1)
καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ (2)
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· (3)
12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται (4)
εἰς τὸ σκότος τὸ ἐξώτερον^a.
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^b. (5)

S. Luke xiii. 28—30.

28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων^b, (5)
ὅταν ὀψησθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ (2)
[καὶ πάντας τοὺς προφῆτας] ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
ὡμᾶς δὲ ἐκβαλλόμενους ἔξω. (4)
29 καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν [καὶ ἀπὸ βορρᾶ (1)
καὶ νότου] καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. (2) (3)
30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι,
καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι^c.

^a This phrase occurs in Matt. viii. 12, xii. 18, xxv. 30.

^b This refrain occurs in Matt. viii. 12, xiii. 42, 50, xxi. 18, xxiv. 51; Luke xiii. 28.

^c This refrain occurs in Matt. xix. 30=Mark x. 31; Matt. xx. 16; Luke xiii. 30.

161. A SHEEP FALLING INTO A PIT ON THE SABBATH.

S. Matthew xii. 11, 12.

11 ὁ δὲ εἶπεν αὐτοῖς
 Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος δὲ ἔξει πρόβατον ἐν,
 καὶ ἐὰν ἐμπίσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον,
 οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;
 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου.
 ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

S. Luke xiv. 5.

5 καὶ πρὸς αὐτοὺς εἶπεν +
 Τίνος ὑμῶν υἱὸς ἢ βοῦς
 εἰς φρέαρ πεσεῖται,
 καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;} +

Cf. S. Luke xiii. 15.

15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος
 ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς
 φάτνης καὶ ἀπάγων ποτίζει;

162. BLIND LEADERS OF THE BLIND.

S. Matthew xv. 12—14.

12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ
 Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; 13 ὁ δὲ
 ἀποκριθεὶς εἶπεν Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου
 ὁ οὐράνιος ἐκριζωθήσεται. 14 ἄφετε αὐτούς· τυφλοὶ εἰσιν
 ὁδηγοί^d.

τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ,
 ἀμφότεροι εἰς βόθυνον πεσοῦνται.

S. Luke vi. 39.

39 [Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς]
 Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν;
 οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

163. FAITH LIKE A GRAIN OF MUSTARD SEED.

S. Matthew xvii. 20.

20 ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν·
 ἀμὴν γὰρ λέγω ὑμῖν,
 ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως,
 ἐρεῖτε τῷ ὄρει τούτῳ
 Μετάβα ἔνθεν ἐκεῖ,
 καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

S. Luke xvii. 5, 6.

5 [Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ Πρόσθες ἡμῖν πίστιν.
 6 εἶπεν δὲ ὁ κύριος]
 Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως,
 ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ
 Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ·
 καὶ ὑπήκουσεν ἂν ὑμῖν.

For a doublet and S. Mark's parallel see § 77.

164. WOE TO HIM THROUGH WHOM OCCASION FOR STUMBLING COMETH.

S. Matthew xviii. 7.

7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ
 σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον
 ἔρχεται.

S. Luke xvii. 1.

1 [Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ] Ἀνένδεκτόν ἐστιν τοῦ
 τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται.

165. IF THY BROTHER SIN, HOW TO TREAT HIM.

S. Matthew xviii. 15, 21, 22.

15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου,
 ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου.
 ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.

S. Luke xvii. 3, 4.

3 [προσέχετε ἑαυτοῖς.] ἐὰν ἁμάρτη ὁ ἀδελφός σου
 ἐπιτίμησον αὐτῷ, [καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ]
 4 καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ καὶ ἐπτάκις
 ἐπιστρέψῃ πρὸς σέ λέγων Μετανοῶ, ἀφήσεις αὐτῷ.

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ Κύριε, ποσάκις
 ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως
 ἐπτάκις; 22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἐπτάκις
 ἀλλὰ ἕως ἐβδομηκοντάκις ἐπτά.

^d Cf. Rom. ii. 19, πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν.

166. "YE SHALL SIT ON TWELVE THRONES, JUDGING THE TWELVE TRIBES OF ISRAEL."S. Matthew xix. 28^b.

ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,
καθίσσεται καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

S. Luke xxii. 28—30.

28 ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς
μου· 29 καὶ γὰρ διατίθεται ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου
βασιλείαν, 30 ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ
βασιλείᾳ μου,

καὶ καθήσθε ἐπὶ θρόνων
τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.

167. WHERE THE CARCASE IS, THERE THE EAGLES WILL GATHER.

S. Matthew xxiv. 28.

ὅπου ἂν ᾖ τὸ πτώμα,
ἐκεῖ συναχθήσονται οἱ ἀετοί.

S. Luke xvii. 37.

[καὶ ἀποκριθέντες λέγουσιν αὐτῷ Πού, κύριε; ὁ δὲ εἶπεν αὐτοῖς]
"Ὅπου τὸ σῶμα,
ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται. †

168. THE DEATH OF JUDAS ISCARIOT.

S. Matthew xxvii. 3—8.

3 Τότε ἰδὼν Ἰούδας ὁ παραδούς αὐτὸν ὅτι κατεκρίθη μετα-
μεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
πρεσβυτέροις 4 λέγων "Ἡμάρτον παραδούς αἷμα δίκαιον. οἱ
δὲ εἶπαν Τί πρὸς ἡμᾶς; σὺ ὅψῃ. 5 καὶ ῥίψας τὰ ἀργύρια
εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγατο. 6 Οἱ δὲ
ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν βαλεῖν αὐτὰ
εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν· 7 συμβούλιον δὲ
λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς
ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς
Αἵματος ἕως τῆς σήμερον.

Acts i. 18, 19.

[18 Οὗτος μὲν οὖν ἐκτίσαστο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ
πληγῆς γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ
σπλάγχνα αὐτοῦ. 19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοι-
κοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ
διαλέκτῳ αὐτῶν Ἀκελδαμάχ, τοῦτ' ἐστὶν Χωρίον Αἵματος.]

(2) FRAGMENTS PECULIAR TO S. MATTHEW.**(a) HISTORICAL.****169. THE GENEALOGY.**

S. Matthew i. 1—17.

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ^a υἱοῦ Ἀβραάμ^b.

1 Chronicles i. 34—iii. 19.

First Division: fourteen Generations.

- (1) 2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ,
- (3) Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,
- (4) Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν [καὶ τοὺς ἀδελφοὺς αὐτοῦ],
- (5) 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρές [καὶ τὸν Ζαρὰ ἐκ τῆς
Θάμαρ],
- (6) Φαρές δὲ ἐγέννησεν τὸν Ἑσρῶμ,
- (7) Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ,
- (8) 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμειναδάβ,
- (9) Ἀμειναδάβ δὲ ἐγέννησεν τὸν Ναασσών,
- (10) Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,
- (11) 5 Σαλμών δὲ ἐγέννησεν τὸν Βοὺς [ἐκ τῆς Ῥαχάβ],
- (12) Βοὺς δὲ ἐγέννησεν τὸν Ἰωβήδ [ἐκ τῆς Ρούθ],
- (13) Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
- (14) 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ [τὸν βασιλέα].

- 34 Καὶ ἐγέννησεν Ἀβραὰμ τὸν Ἰσαάκ.
καὶ υἱοὶ Ἰσαάκ· Ἰακώβ καὶ Ἡσαΐ.
- ii. 1 Ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ· 3 Ἰούδα.....
- 4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες καὶ τὸν
Ζάρα.
- 5 υἱοὶ Φάρες· Ἀρσὼν καὶ Ἰεμονήλ.
- 9 καὶ υἱοὶ Ἑσερὼν Ἀράμ.
- 10 καὶ Ἀράμ ἐγέννησεν τὸν Ἀμειναδάβ,
καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών.....
- 11 καὶ Ναασσών ἐγέννησεν τὸν Σαλμών,
καὶ Σαλμών ἐγέννησεν τὸν Βόος.
- 12 καὶ Βόος ἐγέννησεν τὸν Ὡβήδ,
καὶ Ὡβήδ ἐγέννησεν τὸν Ἰεσσαί,
- 13 καὶ Ἰεσσαί ἐγέννησεν Δαυεὶδ.

^a Rom. i. 3, Ἰησοῦ Χριστοῦ . . . τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα. Cf. 2 Tim. ii. 8; John vii. 42.

^b Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

Second Division: fourteen Generations.

- (15) Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα [ἐκ τῆς τοῦ Οὐρίου],
 (16) 7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
 (17) Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά,
 (18) Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,
 (19) 8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
 (20) Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ,
 (21) Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζείαν,
 9 Ὀζείας δὲ ἐγέννησεν * *
 * * * * *
 * * * * *
 (22) * * * τὸν Ἰωθαμ,
 (23) Ἰωθαμ δὲ ἐγέννησεν τὸν Ἀχάσ,
 (24) Ἀχάσ δὲ ἐγέννησεν τὸν Ἐζεκίαν,
 (25) 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ,
 (26) Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
 (27) Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσείαν,
 11 Ἰωσείας δὲ ἐγέννησεν * *
 (28) * * * τὸν Ἰεχονίαν [καὶ τοὺς ἀδελφοὺς
 αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

- iii. 1 υἱοὶ Δαυεὶδ.....Σαλωμών.
 10 υἱοὶ Σαλωμών· Ῥοβοάμ,
 Ἀβειὰ υἱὸς αὐτοῦ,
 Ἀσὰ υἱὸς αὐτοῦ,
 Ἰωσαφάτ υἱὸς αὐτοῦ,
 11 Ἰωράμ υἱὸς αὐτοῦ,
 Ὀζεία υἱὸς αὐτοῦ,
 Ἰωὰς υἱὸς αὐτοῦ,
 12 Ἀμασίας υἱὸς αὐτοῦ,
 Ἀζαριὰ υἱὸς αὐτοῦ,
 Ἰωθαὰν υἱὸς αὐτοῦ,
 13 Ἀχὰς υἱὸς αὐτοῦ,
 Ἐζεκίας υἱὸς αὐτοῦ,
 Μανασσῆς υἱὸς αὐτοῦ,
 14 Ἀμνὼν υἱὸς αὐτοῦ,
 Ἰωσειὰ υἱὸς αὐτοῦ.
 15 καὶ υἱοὶ Ἰωσειά· πρωτότοκος Ἰωανάν, ὁ δεύτερος Ἰωακείμ.
 16 καὶ υἱοὶ Ἰωακείμ· Ἰεχονίας υἱὸς αὐτοῦ.....

Third Division: thirteen¹ Generations.

- (29) 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος] Ἰεχονίας ἐγέννη-
 σεν τὸν Σαλαθιήλ,
 (30) Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
 (31) 13 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιοὺδ,
 (32) Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ,
 (33) Ἐλιακείμ δὲ ἐγέννησεν τὸν Ἀζώρ,
 (34) 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ,
 (35) Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ,
 (36) Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιοὺδ,
 (37) 15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ,
 (38) Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
 (39) Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
 (40) 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας,
 (41) ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

- 17 Σαλαθιήλ υἱὸς αὐτοῦ.
 19 καὶ υἱοὶ Σαλαθιήλ· Ζοροβάβελ.....

Conclusion.

[17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυεὶδ γενεαὶ
 δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυ-
 λῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος
 ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.]

Names or parts of names which are not found in S. Luke's genealogy (§ 306) are printed in thick type.

¹ One line seems to have been lost from the third Division.

170. THE BETROTHAL OF MARY TO JOSEPH.

S. Matthew i. 18—21, 24, 25.

18 τοῦ δε Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. Μνηστευθείσης
 τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς
 εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ
 ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι,
 ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμη-
 θέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων
 Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν
 γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν
 ἁγίου· 21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν,
 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

° Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον
 ὑπὸ νόμον. Cf. Rom. viii. 3; Phil. ii. 7; 1 Tim. i. 15, iii. 16; Heb. ii. 14.

24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέ-
 ταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα
 αὐτοῦ· 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ
 ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν^c.

171. THE WISE MEN FROM THE EAST.

S. Matthew ii. 1—12.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν
 ἡμέραις Ἑρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν
 παρεγένοντο εἰς Ἱερουσόλυμα 2 λέγοντες Ποῦ ἐστὶν ὁ τεχθεὶς
 βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
 ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ

βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. 5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου 6 Καὶ σύ, Βηθλεὲμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. 7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὑρήτε ἀπαγγεῖλάτέ μοι, ὅπως κατὰ ἔλθω προσκυνήσω αὐτῷ. 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς, ἕως ἔλθω ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

172. THE FLIGHT INTO EGYPT.

S. Matthew ii. 13—15^a.

13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. 14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου.

173. THE MURDER OF THE INNOCENTS.

S. Matthew ii. 16.

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

174. THE RETURN TO NAZARETH.

S. Matthew ii. 19—23^a.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. 21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι Ἀρχελαὸς βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ.

^a LXX. Micah v. 2, Καὶ σύ, Βηθλεὲμ οἶκος Ἐφράθα, ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιεσίν Ἰούδα, ἐξ οὗ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἀρχοντα τοῦ Ἰσραὴλ.

^b LXX. Numb. xxvii. 17, καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου ὥσει πρόβατα οἷς οὐκ ἔστιν ποιμὴν.

175. THE FAME OF OUR LORD SPREADS ABROAD.

S. Matthew iv. 24, 25.

24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

176. TWO BLIND MEN HEALED.

S. Matthew ix. 27—31.

27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν δύο τυφλοὶ κράζοντες καὶ λέγοντες Ἐλέησον ἡμᾶς, νιὲ Δαυεὶδ¹. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθαν αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναί, κύριε. 29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 30 καὶ ἠνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων Ὅρατε μηδεὶς γινωσκέτω 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

¹ Mark x. 48 with parallels; Matt. xii. 23, xv. 22, xxi. 9, 15.

177. THE (BLIND AND) DUMB DEMONIAIC.

S. Matthew ix. 32—34, xii. 22—24.

32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ.

34 [οἱ δὲ Φαρισαῖοι
ἔλεγον

Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.] Doublet :

xii. 22 Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;

[24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον
Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια
εἰ μὴ ἐν τῷ Βεεζεβούλ ἄρχοντι τῶν δαιμονίων.]

For connexion with the other Gospels see § 25.

178. SHEEP WITHOUT A SHEPHERD.

S. Matthew ix. 36.

36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα^b.

179. S. PETER WALKS ON THE WATER.

S. Matthew xiv. 28—31.

28 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σὲ ἐπὶ τὰ ὕδατα· 29 ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με. 31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπέλαβετο αὐτοῦ καὶ λέγει αὐτῷ Ὁλιγόπιστε, εἰς τί ἐδίστασας;

180. MANY HEALINGS OF DIVERS SICK FOLK.S. Matthew xv. 29^b—31.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλοὺς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς· 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

181. THE COIN IN THE FISH'S MOUTH.

S. Matthew xvii. 24—27.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ διδραχμα; 25 λέγει Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; 26 εἰπόντος δὲ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί; 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθύν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὕρησιν στατήρα· ἐκείνων λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

182. "WHO IS THIS?"

S. Matthew xxi. 10, 11.

10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα Τίς ἐστὶν οὗτος; 11 οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.

183. BLIND AND LAME HEALED IN THE TEMPLE.

S. Matthew xxi. 14.

14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

Compare S. John ix. 1—7, v. 1—9.

c 1 Thess. ii. 16, ἔφθασεν δὲ ἐπ' αὐτούς (τοὺς Ἰουδαίους) ἡ ὀργὴ εἰς τέλος.

184. PILATE'S WIFE'S DREAM.

S. Matthew xxvii. 19.

19 Καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

185. PILATE WASHES HIS HANDS.

S. Matthew xxvii. 24, 25.

24 ἰδὼν δὲ ὁ Πειλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὁψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν^c.

186. THE ROCKS RENT AND THE TOMBS OPENED.S. Matthew xxvii. 51^b—53.

51 καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψέχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἠγέρθησαν, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

187. THE SEALING OF THE STONE AND THE SETTING OF THE WATCH.

S. Matthew xxvii. 62—66.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλάτον 63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι· 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. 65 ἔφη αὐτοῖς ὁ Πειλάτος Ἐχετε κουστῳδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. 66 οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστῳδίας.

188. THE BRIBING OF THE WATCH.

S. Matthew xxviii. 11—15.

11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστῳδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλιὸν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις 13 λέγοντες Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων· 14 καὶ εἰς τὴν ἀκουσθῆ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους ποιήσομεν. 15 οἱ δὲ λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφθάρθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.

(2) FRAGMENTS PECULIAR TO S. MATTHEW (*continued*).

(b) SAYINGS.

189. JOHN THE BAPTIST'S SCRUPLE.

S. Matthew iii. 14, 15.

¹⁴ ὁ δὲ διεκώλυεν αὐτὸν λέγων Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; ¹⁵ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι, οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

See § 4.

194. THE PRIESTS IN THE TEMPLE PROFANE THE SABBATH.

S. Matthew xii. 5, 6.

⁵ ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; ⁶ λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε^d.

See § 20.

190. "I DESIRE MERCY AND NOT SACRIFICE."

S. Matthew ix. 13, xii. 7.

¹³ πορευθέντες δὲ μάθετε τί ἐστὶν Ἐλεος θέλω καὶ οὐ θυσίαν^a. οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

Doublet:

xii. 7 εἰ δὲ ἐγνώκετε τί ἐστὶν Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους.

See §§ 16, 20.

195. EVERY IDLE WORD MUST BE ACCOUNTED FOR.

S. Matthew xii. 36, 37.

³⁶ Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ³⁷ ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

196. A FULFILMENT OF PROPHECY.

S. Matthew xiii. 14, 15.

¹⁴ καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ¹⁵ ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μὴ ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αὐτούς.^e

This fulfilment does not belong to the great group which are classed together below, (1) because it is introduced by a different formula, (2) because it is taken from the Septuagint.

191. AVOID GENTILES AND SAMARITANS.S. Matthew x. 5^b, 6.

⁵ Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελθῃτε· ⁶ πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ¹.

¹ Compare § 197.**192. EVANGELISE ISRAEL ONLY.**

S. Matthew x. 23.

²³ ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

193. JOHN THE BAPTIST IS ELIJAH.

S. Matthew xi. 14, 15.

¹⁴ καὶ εἰ θέλετε διέξασθαι, αὐτός ἐστιν Ἡλείας ὁ μέλλων ἔρχεσθαι^b. ¹⁵ Ὁ ἔχων ὦτα ἀκούετω^c.

197. "I WAS NOT SENT SAVE TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

S. Matthew xv. 23—25.

²³ ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. ²⁴ ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ²⁵ ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα Κύριε, βοήθει μοι.

For the context see § 48, for the thought § 191.

^a LXX. Hosea vi. 6, διότι ἔλεος θέλω ἢ θυσίαν.^b Compare Matt. xvii. 10—13. Contrast John i. 21, καὶ ἠρώτησαν αὐτόν Τί οὖν; σὺ Ἡλείας εἶ; καὶ λέγει Οὐκ εἰμί.^c This refrain occurs in Mark iv. 9, 23; Matt. xi. 15, xiii. 9, 43; Luke viii. 8, xiv. 35.^d Compare Matt. xii. 41, 42=Luke xi. 32, 31, πλεῖον Ἰωῆα ὧδε... πλεῖον Σολομῶνος ὧδε, § 120.^e LXX. Is. vi. 9, ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αὐτούς.

198. "UPON THIS ROCK WILL I BUILD MY CHURCH."

S. Matthew xvi. 17, 18.

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὺ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς· 18 καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

See § 54.

199. "WHATSOEVER THOU SHALT BIND ON EARTH WILL BE BOUND IN HEAVEN."

S. Matthew xvi. 19, xviii. 18.

καὶ ὁ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένος ἐν τοῖς οὐρανοῖς. Doublet: xviii. 18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

200. THE CHILDLIKE WILL INHERIT THE KINGDOM.S. Matthew xviii. 3^b, 4.

3 Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τούτου, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

201. "THEIR ANGELS ALWAYS BEHOLD THE FACE OF MY FATHER."

S. Matthew xviii. 10.

10 Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

202. "TELL IT TO THE ASSEMBLY."

S. Matthew xviii. 15—17.

15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδῃσας τὸν ἀδελφόν σου· 16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτὶ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα· 17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡς περὶ ὁ ἐθνικός καὶ ὁ τελώνης.

Compare § 165.

^f Cf. 1 Tim. v. 19, κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτός ἐι μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων· τοὺς δὲ ἁμαρτάνοντας ἐνώπιον πάντων ἐλεγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν. LXX. Deut. xix. 15, οὐκ ἐμμενεί μάρτυς εἰς μαρτυρῆσαι κατὰ ἀνθρώπων..... ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν στήσεται πᾶν ῥῆμα.

^g LXX. Ps. viii. 2, ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

^h See Matt. xix. 24 note, § 69.

ⁱ Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

^k Cf. Rom. xiii. 1, 2; Acts xv. 5.

203. "IF TWO AGREE IN ASKING FOR ANYTHING, IT SHALL BE DONE."

S. Matthew xviii. 19, 20.

19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὐ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 οὐ γὰρ εἰσὶν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

204. EUNUCHS.

S. Matthew xix. 10—12.

10 λέγουσιν αὐτῷ οἱ μαθηταί· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέρει γαμήσαι. 11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ' οἷς δέδοται. 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

205. THE CHIEF PRIESTS OBJECT TO THE CHILDREN'S SHOUTS.

S. Matthew xxi. 15, 16.

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυεὶδ ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

206. THE KINGDOM OF GOD WILL BE TAKEN FROM ISRAEL.

S. Matthew xxi. 43.

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ^h καὶ δοθήσεται ἔθνει ποιούντι τοὺς καρπούς αὐτῆς.

207. "ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS."

S. Matthew xxii. 40.

ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.¹

See § 82.

208. "THE SCRIBES SIT IN MOSES' SEAT."

S. Matthew xxiii. 1—3.

1 [Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων] 2 Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.^k

209. THE SIGN OF THE SON OF MAN IN THE SKY.

S. Matthew xxiv. 30.

30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.

See § 87 D.

210. JUDAS ASKS, "IS IT I?"

S. Matthew xxvi. 25.

25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν Μήτι ἐγὼ εἰμι, ῥαββεί; λέγει αὐτῷ Σὺ εἶπας.

See § 92.

211. "TWELVE LEGIONS OF ANGELS."

S. Matthew xxvi. 52—54.

52 τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς*, πᾶντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολούνται· 53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

See § 96.

212. "HE TRUSTED IN GOD."

S. Matthew xxvii. 43.

πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός.

See § 101.

(2) FRAGMENTS PECULIAR TO S. MATTHEW (continued).**(c) FULFILMENTS OF SCRIPTURE^b.****213. THE VIRGIN BEARING A SON.**

S. Matthew i. 22, 23.

22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστὶν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

214. "OUT OF EGYPT DID I CALL MY SON."

S. Matthew ii. 15.

ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου^d.

215. THE VOICE IN RAMA.

S. Matthew ii. 17, 18.

17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος 18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.^e

216. "HE SHALL BE CALLED A NAZARENE."

S. Matthew ii. 23.

ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

217. LIGHT FOR HEATHEN GALILEE.

S. Matthew iv. 14—16.

14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος 15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.^f

218. HE BARE OUR SICKNESSES.

S. Matthew viii. 17.

ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.^g

219. "A BRUISED REED WILL HE NOT BREAK."

S. Matthew xii. 17—21.

17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος 18 Ἰδοὺ ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 Οὐκ ἐρίσει οὐδὲ κραυγᾶσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. 20 Κάλανον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. 21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.^h

* Compare S. John xviii. 11, εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς τὴν θήκην.

^b Other quotations in the Synoptists follow the version of the LXX, but those in this group do not. Thus that in 216 probably comes from Isaiah xi. 1 where the LXX. give *ἄνθος* but the Hebrew is *Netzer*.

^c LXX. Is. vii. 14, Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

^d LXX. Hosea xi. 1, ὅτι νήπιος Ἰσραὴλ καὶ ἐγὼ ἡγάγησα αὐτόν, καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ.

^e LXX. Jer. xxxviii. 15, φωνὴ ἐν Ῥαμὰ ἠκούσθη, [θρήνου καὶ] κλαυθμοῦ καὶ ὀδυρμοῦ, Ῥαχὴλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς ὅτι οὐκ εἰσίν.

^f LXX. Is. ix. 1, [τοῦτο πρῶτον πλε, ταχὺ ποιεῖ], χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. ὁ λαὸς ὁ πορευόμενος ἐν σκότει ἴδετε φῶς μέγα, οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

^g LXX. Is. liii. 4, οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυρᾶται.

^h LXX. Is. xlii. 1, Ἰακώβ ὁ παῖς μου, ἀντιλήμφομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου· ἔλκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· οὐ κεκράζεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω τῆς φωνῆς αὐτοῦ. κάλανον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνιζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. [ἀναλάμψει καὶ οὐ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν], καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

220. "I WILL OPEN MY MOUTH IN A PARABLE."

S. Matthew xiii. 35.

35 ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ τοῦ προφήτου λέγοντος
'Ανοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα
ὑπὸ καταβολῆς.^g

221. "BEHOLD, THY KING COMETH TO THEE."

S. Matthew xxi. 4, 5.

4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥῆθὲν διὰ τοῦ προφήτου
λέγοντος 5 Εἰπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ βασιλεὺς σου
ἔρχεται σοι πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον
υἱὸν ὑποζυγίου.^h

222. THE THIRTY PIECES OF SILVER.

S. Matthew xxvii. 9, 10.

9 Τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγον-
τος Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τρε-
μμένου δν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ ἔδωκαν αὐτὰ
εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν μοι Κύριος.ⁱ

For S. Matthew xiii. 14, 15, see § 197.

(3) FRAGMENTS PECULIAR TO S. LUKE.**(a) HISTORICAL.****223. THE MIRACULOUS DRAUGHT OF FISHES.**

S. Luke v. 3—9.

3 ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν
ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου
ἐδίδασκεν τοὺς ὄχλους. 4 ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς
τὸν Σίμονα Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα
ὑμῶν εἰς ἄγρην. 5 καὶ ἀποκριθεὶς Σίμων εἶπεν Ἐπιστάτα,
δι' ὅλης νυκτὸς κοπιάσας οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματι
σου χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν
πλῆθος ἰχθύων πολὺ, διεμήσαντο δὲ τὰ δίκτυα αὐτῶν. 7 καὶ
κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος
συλλαβίσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἐπλησαν ἁμφότερα τὰ
πλοία ὥστε βυθίζεσθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέ-
πεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
ἁμαρτωλὸς εἰμι, κύριε· 9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ
πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον.

See § 7.

S. John xxi. 1—14.

1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς
ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως.
2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος
καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου
καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων
Πέτρος Ὑπάγω ἀλιεύειν· λέγουσιν αὐτῷ Ἐρχόμεθα καὶ
ἡμεῖς σὺν σοί. ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν
ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. 4 πρωίας δὲ ἦδη γινομένης
ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ
ὅτι Ἰησοῦς ἐστίν. 5 λέγει οὖν αὐτοῖς Ἰησοῦς Παιδιά, μή τι
προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὐ. 6 ὁ δὲ εἶπεν
αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
ἐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ
τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητὴς ἐκεῖνος δν
ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν. Σίμων οὖν
Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο,
ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· 8 οἱ δὲ
ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ
τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον
τῶν ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν
ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.
10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν
ἐπίασατε νῦν. 11 ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσεν τὸ
δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πενήτη-
κοντα τριῶν· καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.
12 λέγει αὐτοῖς ὁ Ἰησοῦς Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα
τῶν μαθητῶν ἐξετάσαι αὐτὸν Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός
ἐστιν. 13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν
αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. 14 Τοῦτο ἦδη τρίτον ἐφανε-
ρώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

^g LXX. Ps. lxxviii. 2, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· φθέγγομαι προβλήματα ἀπ' ἀρχῆς.^h Compare S. John xii. 15, Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνον. LXX. Zech. ix. 9, χαίρε σφόδρα, θύγατερ Σιών, [κήρυσε, θύγατερ Ἱερουσαλήμ] ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι [δικαίος καὶ σώζων], αὐτὸς πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.ⁱ Zech. xi. 12, καὶ ἐρῶ πρὸς αὐτοὺς Εἰ καλὸν ἐνώπιον ὑμῶν ἐστίν, δότε τὸν μισθόν μου ἢ ἀπείπασθε· καὶ ἔστησαν τὸν μισθὸν μου τριάκοντα ἀργυροῦς. καὶ εἶπεν Κύριος πρὸς μέ Κάθεσθε αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμὸν ἐστίν, δν τρόπον ἐδοκιμάσθη ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.

224. THE MINISTERING WOMEN.

S. Luke viii. 1—3.

¹ Καὶ ἐγένετο ἐν τῷ καθεζῆς καὶ αὐτὸς διώδενεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξελήλυθει, ³ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἑτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

225. DETAILS IN THE TRANSFIGURATION.S. Luke ix. 31—33^a.

³¹ οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἡμελλεν πληροῦν ἐν Ἱερουσαλὴμ. ³² ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ....

See § 57.

226. THE MISSION OF THE SEVENTY.

S. Luke x. 1.

¹ Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἐβδομήκοντα δύο καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἡμελλεν αὐτὸς ἔρχεσθαι.

See § 41.

227. THE CROOKED WOMAN HEALED.

S. Luke xiii. 10—17.

¹⁰ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. ¹¹ καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. ¹² ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, ¹³ καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν. ¹⁴ ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἑθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ¹⁵ ἀπεκριθὼν δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύνει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων ποτίζει; ¹⁶ ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; ¹⁷ Καὶ ταῦτα λέγοντος αὐτοῦ κατασχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

Compare § 161.

228. THE DROPSICAL MAN HEALED.

S. Luke xiv. 1—6.

¹ Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. ² καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. ³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων Ἐξεστὶν τῷ σαββάτῳ

θεραπεύσαι ἢ οὐ; οἱ δὲ ἠσύχασαν. ⁴ καὶ ἐπιλαβόμενος ἴασατο αὐτὸν καὶ ἀπέλυσεν. ⁵ καὶ πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; ⁶ καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

Compare § 161.

229. MALCHUS'S EAR HEALED.

S. Luke xxi. 51.

⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐὰν ἔως τούτου καὶ ἀψάμενος τοῦ ὠτίου ἴασατο αὐτόν.

See § 96.

230. "THE LORD TURNED AND LOOKED ON PETER."

S. Luke xxii. 61.

⁶¹ καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ.

See § 98.

231. THE ACCUSATION BEFORE PILATE.

S. Luke xxiii. 2.

² ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τούτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.

See § 99.

232. PILATE AND HEROD.

S. Luke xxiii. 4—19.

⁴ ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. ⁵ οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν λαόν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. ⁶ Πειλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, ⁷ καὶ ἐπιγινούσας ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταῖς ταῖς ἡμέραις. ⁸ Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἡλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ⁹ ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. ¹⁰ ἰσθήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. ¹¹ ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ¹² Ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς. ¹³ Πειλάτος δὲ συναλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν ¹⁴ εἶπεν πρὸς αὐτοὺς Προσηνέγκατέ μοι τὸν ἄνθρωπον τούτον ὥς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτόν· ¹⁵ ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ· ¹⁶ παιδεύσας οὖν αὐτὸν ἀπολύσω. ¹⁸ ἀνέκραγον δὲ πανπληθεὶ λέγοντες Αἶρε τούτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· ¹⁹ ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

Cf. Acts iv. 27 and see § 99.

233. PILATE'S SENTENCE.S. Luke xxiii. 22^b—25.

22 οὐδὲν αἷτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν. 24 καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἷτημα αὐτῶν· 25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ᾗτουόντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

Compare § 99.

234. TWO MALEFACTORS LED WITH HIM.

S. Luke xxiii. 32.

32 Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.
See § 99.

235. MOCKERY OF THE SOLDIERS.

S. Luke xxiii. 36, 37.

36 ἐνέπαιξαν¹ δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ 37 καὶ λέγοντες Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.

¹ Contrast Mark xv. 23, 36 = Matt. xxvii. 34, 48.**236. "THEY SMOTE THEIR BREASTS AND RETURNED."**

S. Luke xxiii. 48.

48 καὶ πάντες οἱ συναπαγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.

See § 101.

237. PRAISE OF JOSEPH OF ARIMATHÆA.S. Luke xxiii. 50^b, 51.

50 ἀνὴρ ἀγαθὸς καὶ δίκαιος, — 51 οὗτος οὐκ ἦν συνακαταθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, —...

See § 102.

238. THE SEPULCHRE WAS A NEW ONE.S. Luke xxiii. 53^b.

53 οὐ οὐκ ἦν οὐδεὶς οὕτω κείμενος.

Compare S. John xix. 41, § 102.

239. THE RESURRECTION.

S. Luke xxiii. 56—xxiv. 11.

56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν, xxiv. 1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα ἦλθαν φέρουσαι ἃ ἡτοίμασαν ἀρώματα. 2 εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, 3 εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα. 4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τοῦτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῇ ἀστραπτύσῃ. 5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. 10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου· καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.

Compare § 103.

240. SEPARATION AT BETHANY.

S. Luke xxiv. 50—53.

50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν. 52 καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

(3) FRAGMENTS PECULIAR TO S. LUKE (*continued*).

(b) SAYINGS.

241. THE BAPTIST'S PREACHING TO THE DIFFERENT CLASSES.

S. Luke iii. 10—14.

¹⁰ καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν;
¹¹ ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας μεταδότω
τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. ¹² ἦλθον
δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτὸν Διδάσκαλε,
τί ποιήσωμεν; ¹³ ὁ δὲ εἶπεν πρὸς αὐτοὺς Μηδὲν πλέον παρὰ
τὸ διατεταγμένον ὑμῖν πράσσετε. ¹⁴ ἐπηρώτων δὲ αὐτὸν καὶ
στρατευόμενοι λέγοντες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν
αὐτοῖς Μηδένα διασεῖσθε μηδὲ συκοφάντησθε, καὶ ἀρκείσθε
τοῖς ὀψωνίοις ὑμῶν.

See §§ 3, 104.

242. "THE OLD WINE IS GOOD."

S. Luke v. 39.

³⁹ Οὐδεὶς πῖων παλαιὸν θέλει νέον· λέγει γάρ Ὁ παλαιὸς
χρηστός ἐστίν.

See § 19.

243. WOE TO THE RICH, THE FULL, &C.

S. Luke vi. 24—26.

²⁴ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν
ὑμῶν. ²⁵ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.
οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. ²⁶ οὐαὶ
ὅταν καλῶς ὑμᾶς εἰπωσιν πάντες οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ
γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

See § 106 B.

244. "DO GOOD TO THEM THAT HATE YOU."S. Luke vi. 27^b, 28^a.

²⁷ καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ εὐλογεῖτε τοὺς κατα-
ρωμένους ὑμᾶς.

See § 106 E 6.

245. DO NOT LEND HOPING TO RECEIVE BACK.

S. Luke vi. 34, 35.

³⁴ καὶ ἐὰν δανίσῃτε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις
ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβω-
σιν τὰ ἴσα. ³⁵ πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ
ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ
μισθὸς ὑμῶν πολὺς....

See § 106 E 6.

246. "CONDEMN NOT AND YE WILL NOT BE CONDEMNED."S. Luke vi. 37^b, 38^a.

³⁷ καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε. ἀπολύετε,
καὶ ἀπολυθήσεσθε· ³⁸ δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον
καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν
εἰς τὸν κόπον ὑμῶν.

See § 106 H 1.

247. THE THIRD ASPIRANT.

S. Luke ix. 61, 62.

⁶¹ εἶπεν δὲ καὶ ἕτερος Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
ἐπιτρέψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. ⁶² εἶπεν
δὲ πρὸς αὐτὸν ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ'
ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετὸς ἐστὶν τῇ βασιλείᾳ
τοῦ θεοῦ.

For the context see § 107.

248. FROM THE CHARGE TO THE SEVENTY.*A. Salute no one on the Highway.*S. Luke x. 4^b.

καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσσησθε.

B. Accept Hospitality.

S. Luke x. 7—9.

⁷ ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ'
αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μετα-
βαίνετε ἐξ οἰκίας εἰς οἰκίαν. ⁸ καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε
καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ⁹ καὶ
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἡγγικεν
ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

See § 108 D.

C. Insults to you are Insults to Me.

S. Luke x. 16.

¹⁶ Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ·
ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.^a

Compare § 108 O.

249. THE RETURN OF THE SEVENTY.

S. Luke x. 17—20.

¹⁷ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο μετὰ χαρᾶς λέγοντες
Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.
¹⁸ εἶπεν δὲ αὐτοῖς Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ
τοῦ οὐρανοῦ πεσόντα. ¹⁹ ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ
πατεῖν ἐπάνω ὄφρων καὶ σκορπίων^b, καὶ ἐπὶ πᾶσαν τὴν
δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. ²⁰ πλὴν
ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται,
χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνέγγραπται ἐν τοῖς οὐρανοῖς.

^a 1 Thess. iv. 8, τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν δίδοντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.^b Luke xi. 12.

250. "BLESSED IS THE WOMB THAT BARE THEE."

S. Luke xi. 27, 28.

27 [Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα] ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας· 28 αὐτὸς δὲ εἶπεν Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

See § 121.

251. THE WHOLE BODY ILLUMINATED.

S. Luke xi. 36.

36 εἰ οὖν τὸ σῶμά σου ὅλον φωτινόν, μὴ ἔχον μέρος τι σκοτινόν, ἔσται φωτινόν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.

See § 106 G 2.

252. "FEAR NOT, LITTLE FLOCK."S. Luke xii. 32, 33^a.

32 μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα.

See § 106 G 1.

253. "LET YOUR LOINS BE GIRDLED AND YOUR LAMPS BURNING."

S. Luke xii. 35—38.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καίόμενοι, 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἔλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἔλθων ὁ κύριος εὕρησιν γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. 38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοι εἰσιν ἐκεῖνοι.

Compare § 134.

254. MANY STRIPES OR FEW ACCORDING TO POSITION OF TRUST.

S. Luke xii. 47, 48.

47 ἐκεῖνος δὲ ὁ δούλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλὰς· 48 ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν.

See § 136 G.

255. "I CAME TO BRING FIRE UPON EARTH."

S. Luke xii. 49, 50.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθῃ; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.

Compare Mark x. 38.

256. "YE CAN DISCERN THE FACE OF THE SKY."

S. Luke xii. 54—56.

54 [Ἐλεγεν δὲ καὶ τοῖς ὄχλοις] Ὅταν ἴδῃτε νεφέλην ἀνατελλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὁμβρος ἔρχεται, καὶ γίνεται οὕτως· 55 καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται· 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;

257. "ARE THERE FEW THAT BE SAVED?"

S. Luke xiii. 22—25.

22 [Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱερουσόλυμα. 23 Εἶπεν δὲ τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοῦς] 24 Ἀγωνίσεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν, 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες Κύριε, ἀνοίξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

Compare 106 I 1, 106 K.

258. "HEROD WILL KILL THEE."

S. Luke xiii. 31—33.

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνειν. 32 καὶ εἶπεν αὐτοῖς Πορευθέντες εἰπατε τῇ ἀλώπεκι ταύτῃ Ἴδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ.

259. SIT DOWN IN THE LOWEST ROOM.

S. Luke xiv. 7—10.

7 [Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοῦς] 8 Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μή ποτε ἐντιμότερός σου ᾦ κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 10 ἀλλ' ὅταν κληθῇς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

260. DO NOT INVITE THE RICH.

S. Luke xiv. 12—14.

12 [Ἐλεγεν δὲ καὶ τῷ κεκληκώτι αὐτόν] Ὅταν ποιῇς ἄριστον ἢ δείπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μή ποτε καὶ αὐτοὶ ἀντικαλίσωσιν σε καὶ γένηται ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς· 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοι, ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

261. EXCUSES FOR DECLINING THE BANQUET.

S. Luke xiv. 18—20.

18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ Ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην ἐξελεῖν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. 19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. 20 καὶ ἕτερος εἶπεν Γυναῖκα ἔγγραμμα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

See § 134.

262. "COMPEL THEM TO COME IN."

S. Luke xiv. 23, 24.

23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

See § 134.

263. "THIS MAN BEGAN TO BUILD."

S. Luke xiv. 28—33.

28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; 29 ἵνα μὴ ποτε θέντος αὐτοῦ θεμελίον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἤρξωνται αὐτῷ ἐμπαίζειν 30 λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31 ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής.

See § 108 N.

264. "GOD KNOWETH YOUR HEARTS."

S. Luke xvi. 14, 15.

14 [Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς] Ὑμεῖς ἐστέ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδελύγμα ἐνώπιον τοῦ θεοῦ.

See § 106 G 3.

265. "UNPROFITABLE SERVANTS."

S. Luke xvii. 7—10.

7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως παρελθὼν ἀνάπεσε, 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἐτοιμάσον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πῖω, καὶ μετὰ

* LXX. Gen. xix. 24, καὶ Κύριος ἐβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου ἐκ τοῦ οὐρανοῦ.... καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω καὶ ἐγένετο στήλη ἀλάς.

ταῦτα φάγεσαι καὶ πῖσαι σύ; 9 μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; 10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν ποιῆσαι πεποιήκαμεν.

266. "THE KINGDOM OF GOD IS WITHIN YOU."

S. Luke xvii. 20, 21.

20 [Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν] Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, 21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἢ Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

See §§ 87 C, 136 B.

267. "YE WILL DESIRE TO SEE ONE OF THE DAYS OF THE SON OF MAN."

S. Luke xvii. 22.

22 [Εἶπεν δὲ πρὸς τοὺς μαθητάς] Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ἔψεσθε.

See § 136 B.

268. HE MUST FIRST BE REJECTED.

S. Luke xvii. 25.

25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

Compare §§ 55, 60, 71.

269. "AS IT WAS IN THE DAYS OF LOT."

S. Luke xvii. 28, 29.

28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἥσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὀικοδόμουν· 29 ἡ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπόλεσεν πάντας.

See § 136 C.

270. "REMEMBER LOT'S WIFE."

S. Luke xvii. 32.

32 μνημονεύετε τῆς γυναίκος Λῶτ.*

271. "WE WILL NOT HAVE THIS MAN TO REIGN OVER US."

S. Luke xix. 14, 27.

14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. * * * * * 27 Πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

See § 138.

272. "IF THESE BE SILENT, THE STONES WILL CRY OUT."

S. Luke xix. 39, 40.

39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν
Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 40 καὶ ἀποκριθεὶς
εἶπεν Λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κρᾶξουσιν.

See § 74.

273. HE BEHELD THE CITY AND WEPT OVER IT.

S. Luke xix. 41—44.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν, 42 λέγων
ὅτι Εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην—
νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν ἡμέραι
ἐπὶ σέ καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ
περικυκλώσουσιν σε καὶ συνέξουσιν σε πάντῳ, 44 καὶ
ἐδαφιοῦσιν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν
λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς
ἐπισκοπῆς σου.

See §§ 74, 87 C.

274. "WHOSOEVER SHALL FALL ON THIS STONE WILL BE BROKEN."

S. Luke xx. 18.

18 πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν
δ' ἂν πέσῃ, λικμήσει αὐτόν.

See page 71, note 1.

275. "FEARFUL SIGHTS AND SIGNS FROM HEAVEN."S. Luke xxi. 11^b, 12^a.

11 φόβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται. 12 πρὸ
δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν
καὶ διώξουσιν.

See § 87 B.

276. "I WILL GIVE YOU A MOUTH AND WISDOM."

S. Luke xxi. 14, 15.

14 θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογία-
θῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἥ οὐ δυνήσονται
ἀντιστῆναι ἢ ἀντεπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.

Compare § 87 B for a doublet and parallels.

277. "A HAIR OF YOUR HEAD SHALL NOT PERISH."

S. Luke xxi. 18, 19.

18 καὶ θρίξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπολῇται. 19 ἐν τῇ
ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.

Cf. § 87 B.

278. "JERUSALEM WILL BE TRODDEN DOWN BY THE GENTILES."

S. Luke xxi. 20—26.

20 Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ,
τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχω-
ρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,
22 ὅτι ἡμέραι ἐκδικήσεως αὐταῖ εἰσι τοῦ πλησθῆναι πάντα τὰ
γεγραμμένα. 23 οὐαὶ ταῖς ἐν γαστρὶ ἔχουσας καὶ ταῖς θηλα-
ζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη
ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται στόματι
μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ
Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πλη-
ρωθῶσιν καὶ ἔσονται καιροὶ ἐθνῶν. 25 καὶ ἔσονται σημεῖα ἐν
ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν
ἐν ἀπορίᾳ ἢ χόους θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀν-
θρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

For doublet and parallels see § 87 C, D.

279. "YOUR REDEMPTION DRAWETH NIGH."

S. Luke xxi. 28.

28 Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς
κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

See § 87 D.

280. "BEWARE OF DRUNKENNESS AND THE CARES OF LIFE."

S. Luke xxi. 34—36.

34 Προσέχετε δὲ ἑαυτοῖς μὴ ποτε βαρυνθῶσιν αἱ καρδίαι ὑμῶν
ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ
ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη 35 ὥς παγίς· ἐπεισελεύσεται
γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς
γῆς. 36 ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δέομενοι ἵνα κατι-
σχύσῃτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ
σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

See § 87 F.

281. "WITH DESIRE HAVE I DESIRED TO EAT THIS PASSOVER."

S. Luke xxii. 14—16.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτοὺς Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. 16 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

See § 92.

282. THE DISPUTE FOR PRECEDENCE.S. Luke xxii. 24—30^a.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. 27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν. 28 Ὑμεῖς δὲ ἐστέ οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. 29 καὶ γὰρ διατίθεται ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, 30 ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου.

For doublet and parallels see §§ 61, 72, 166.

283. "I HAVE PRAYED FOR THEE."

S. Luke xxii. 31—34.

31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σίτον. 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. 33 ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

For parallels see § 94.

284. "LET HIM THAT HATH NO MONEY SELL HIS CLOAK AND BUY A SWORD."

S. Luke xxii. 35—38.

35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων,¹ μὴ τινος ὑστερήσατε; οἱ δὲ εἶπαν Οὐθενός. 36 εἶπεν δὲ αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. 37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό Καὶ μετὰ ἀνόμων ἐλογίσθη^a. καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. 38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιρα ὡδε δύο. ὁ δὲ εἶπεν αὐτοῖς Ἰκανόν ἐστιν.

¹ See page 33, note ^d.^a LXX. Is. liii. 12, καὶ ἐν [τοῖς] ἀνόμοις ἐλογίσθη.^b LXX. Hosea x. 8, καὶ ἐροῦσιν τοῖς ὄρεσιν Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς Πέσατε ἐφ' ἡμᾶς.^c LXX. Ps. xxxi. 5, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Cf. Acts vii. 59, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.**285. "BETRAYEST THOU THE SON OF MAN WITH A KISS?"**

S. Luke xxii. 48.

48 Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

See § 96.

286. "SHALL WE SMITE WITH THE SWORD?"

S. Luke xxii. 49.

49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;

See § 96.

287. "THIS IS YOUR HOUR."S. Luke xxii. 53^b.

53 ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτῶντος.

See § 96.

288. "IF I SPEAK, YOU WILL NOT BELIEVE ME."

S. Luke xxii. 67.

67 Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε. ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε.

See § 97.

289. "WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES."

S. Luke xxiii. 27—31.

27 Ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτάς Ἰησοῦς εἶπεν Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ. πλὴν ἐφ' ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαί αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς.^b 31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

See § 101.

290. "FATHER, INTO THY HANDS I COMMEND MY SPIRIT."

S. Luke xxiii. 46.

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου.^c τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

See § 101.

291. "BEHOLD, MY HANDS AND MY FEET."

S. Luke xxiv. 36—49.

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν.
 37 πτοηθέντες δὲ καὶ ἐμφοβοὶ γενόμενοι ἐδόκουν πνεῦμα
 θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ διὰ τί
 διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς
 χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ
 με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς
 ἐμὲ θεωρεῖτε ἔχοντα. 41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς
 χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς Ἐχετε τι βρώσιμον
 ἐνθάδε; 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· 43 καὶ
 λαβὼν ἐνώπιον αὐτῶν ἔφαγεν^d. 44 Εἶπεν δὲ πρὸς αὐτούς
 Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν,
 ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μω-
 σέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ. 45 τότε

διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, 46 καὶ
 εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ
 ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ
 τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα
 τὰ ἔθνη,— ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ· 48 ὑμεῖς μάρτυρες
 τούτων. 49 καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ
 πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ
 ἐνδύσησθε ἐξ ὕψους δυνάμιν.

**292. "IT IS HAPPY TO BE A GIVER RATHER
THAN A RECEIVER."**Acts xx. 35^b.

35 Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.

^d Acts x. 41, συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

FIFTH DIVISION

A GROUP OF SIXTEEN HISTORICAL NARRATIVES PECULIAR TO S. LUKE.

293. PROMISE OF THE BAPTIST'S BIRTH.

S. Luke i. 5—25.

⁵ [Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας] ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλεισάβητ. ⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις τοῦ κυρίου ἀμεμπτοί. ⁷ καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλεισάβητ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. ⁸ Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντί τοῦ θεοῦ ⁹ κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, ¹⁰ καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. ¹¹ ὥφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. ¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. ¹³ εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλεισάβητ γεννήσει υἱὸν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. ¹⁴ καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. ¹⁵ ἔσται γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας μητρὸς αὐτοῦ, ¹⁶ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν. ¹⁷ καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἥλεια, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. ¹⁸ καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτερος καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. ¹⁹ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί σοι ταῦτα. ²⁰ καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οὔτως πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. ²¹ καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναφ' αὐτόν. ²² ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναφ' καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. ²³ Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλεισάβητ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα ²⁵ ὅτι Οὕτως μοι πεποίηκεν Κύριος ἐν ἡμέραις αἷς ἐπέειδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

294. THE ANNUNCIATION.

S. Luke i. 26—38.

²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ

²⁷ πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυεὶδ^b, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. ²⁸ καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαίρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. ²⁹ ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. ³⁰ καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ. ³¹ καὶ ἰδοὺ συλλήμνη ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ³² οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. ³⁴ εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; ³⁵ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι. διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ. ³⁶ καὶ ἰδοὺ Ἐλεισάβητ ἡ συγγενὶς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. ³⁷ ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. ³⁸ εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

295. MARY'S VISIT TO ELIZABETH.

S. Luke i. 39—56.

³⁹ Ἀναστὰσα δὲ Μαριάμ [ἐν ταῖς ἡμέραις ταύταις] ἐπορεύθη εἰς τὴν ὄρινην μετὰ σπουδῆς εἰς πόλιν Ἰούδα, ⁴⁰ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλεισάβητ. ⁴¹ καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλεισάβητ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλεισάβητ, ⁴² καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς μέ; ⁴⁴ ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλίασει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. ⁴⁵ καὶ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. ⁴⁶ Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, ⁴⁷ καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρι μου. ⁴⁸ ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσαι αἱ γενεαί. ⁴⁹ ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, ⁵⁰ καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. ⁵¹ Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. ⁵² καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, ⁵³ πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξάψευτελεν κενούς. ⁵⁴ ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, ⁵⁵ καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. ⁵⁶ Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

^a LXX. Numb. vi. 3, ἀνὴρ ἡ γυνὴ δε ἐὰν μεγάλως εὐχῇται ἀφαγνίσασθαι ἀγνείαν Κυρίῳ ἀπὸ οἴνου καὶ σίκερα, ἀγνισθήσεται ἀπὸ οἴνου καὶ ἄξος ἐξ οἴνου καὶ ἄξος ἐκ σίκερα οὐ πίνεται.

^b Heb. vii. 14, πρόδῃλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερῶν οὐδὲν Μωυσῆς ἐλάλησεν.

296. THE BAPTIST'S BIRTH.

S. Luke i. 57—80.

57 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. 61 καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἔστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 ἐνένευσεν δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. 64 ἀνεφύθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάσας φάβος τοὺς περιουκούντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρίνῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεῖρ Κυρίου ἦν μετ' αὐτοῦ. 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφῆτευσεν λέγων 68 Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπέσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ ἡγείρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, 74 τοῦ δοῦναι ἡμῖν ἀφάβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεῖν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. 76 Καὶ σὺ δέ, παιδίον, προφῆτης Ὑψίστου κληθήσῃ, προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολή^ο ἐξ ὕψους, 79 ἐπιφάναι τοῖς ἐν σκότητι καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. [80 Τὸ δὲ παιδίον ἠῤῥα καὶ ἐκραταιώθη πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξωσ αὐτοῦ πρὸς τὸν Ἰσραὴλ.]

297. THE BIRTH OF OUR LORD.

S. Luke ii. 1—7.

[1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην· 2 (αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου)· 3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.] 4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις καλεῖται Βηθλεὲμ, [διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρὶος Δαυεὶδ, 5 ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ,

^ο LXX. Zach. iii. 9, ἐγὼ ἄγω τὸν δούλον μου Ἀνατολήν. vi. 12, Ἀνατολή ὄνομα αὐτῷ. Jer. xxiii. 5, ἀναστήσω τῷ Δαυεὶδ Ἀνατολήν δικαίαν. Ezek. xvi. 7, καθὼς ἡ ἀνατολή τοῦ ἡλίου.

^α Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον.

^ο Exod. xiii. 12, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ. Lev. xii. 6, καὶ ὅταν ἀπαπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ἡν ἡ ἐπὶ θυγατρὶ, προσοίσει ἀμνὸν ἐνιαύσιον ἀμνὸν εἰς ὀλοκαύτωμα καὶ νοσὸν περισσεύσῃ ἢ τρυγῶνα περὶ ἁμαρτίας.....ἐὰν δὲ μὴ εὗρισθῇ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἀμνόν, καὶ λήψεται δύο τρυγῶνας ἢ δύο νοσσοὺς περισσεύσῃ, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξιδάσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

οὔσῃ ἐν κύβῳ.] 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον^α, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλιεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

298. THE SHEPHERDS.

S. Luke ii. 8—20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ ἀγραιοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν· 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ ὃς ἐστὶν χριστὸς κύριος ἐν πόλει Δαυεὶδ· 12 καὶ τοῦτο ὑμῖν σημείον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. 13 καὶ ἐξέφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν καὶ λεγόντων 14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας. 15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους Διελθώμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ Μαρία πάντα συν-ετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πᾶσι οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

299. THE CIRCUMCISION.

S. Luke ii. 21.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθῆν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

300. THE PRESENTATION IN THE TEMPLE.

S. Luke ii. 22—24.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται^ο, 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ζεύγος τρυγῶνων ἢ δύο νοσσοὺς περισσεύων.

^ο LXX. Zach. iii. 9, ἐγὼ ἄγω τὸν δούλον μου Ἀνατολήν. vi. 12, Ἀνατολή ὄνομα αὐτῷ. Jer. xxiii. 5, ἀναστήσω τῷ Δαυεὶδ Ἀνατολήν δικαίαν. Ezek. xvi. 7, καθὼς ἡ ἀνατολή τοῦ ἡλίου.

^α Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλῆρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον.

^ο Exod. xiii. 12, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικά, τῷ κυρίῳ. Lev. xii. 6, καὶ ὅταν ἀπαπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ἐφ' ἡν ἡ ἐπὶ θυγατρὶ, προσοίσει ἀμνὸν ἐνιαύσιον ἀμνὸν εἰς ὀλοκαύτωμα καὶ νοσὸν περισσεύσῃ ἢ τρυγῶνα περὶ ἁμαρτίας.....ἐὰν δὲ μὴ εὗρισθῇ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἀμνόν, καὶ λήψεται δύο τρυγῶνας ἢ δύο νοσσοὺς περισσεύσῃ, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας· καὶ ἐξιδάσεται περὶ αὐτῆς ὁ ἱερεὺς, καὶ καθαρισθήσεται.

301. SYMEON.

S. Luke ii. 25—35.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ὃ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἄγιον ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κεχηρηματισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν Κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, κατὰ τὸ ῥημά σου ἐν εἰρήνῃ· 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου 31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ. 33 καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον, 35 καὶ σοὶ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

302. HANNAH.

S. Luke ii. 36—38.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσὴρ, (αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, 37 καὶ αὕτη χήρα ἕως ἑτῶν ὀγδοήκοντα τεσσάρων,) ἥ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ αὕτη τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλὴμ.

306. THE GENEALOGY.

S. Luke iii. 23—38.

23 [Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσει ἑτῶν τριάκοντα, ὧν νιός, ὡς ἐνομίζετο, Ἰωσήφ]

τοῦ Ἑλὶ
24 τοῦ Ματθάτ
τοῦ Λευὶ
τοῦ Μελχὶ
τοῦ Ἰανναί
τοῦ Ἰωσήφ
25 τοῦ Ματταθίου
τοῦ Ἀμὸς
τοῦ Ναόμ
τοῦ Ἑσραί
τοῦ Ναγκαί
26 τοῦ Μαάθ
τοῦ Ματταθίου
τοῦ Σεμείν
τοῦ Ἰωσήχ
τοῦ Ἰωδά
27 τοῦ Ἰωανάν
τοῦ Ῥησά

303. THE RETURN TO NAZARETH.

S. Luke ii. 39, 40.

39 [Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν αὐτῶν Ναζαρέτ.

40 Τὸ δὲ παιδίον ἠβξανεν καὶ ἐκραταωτο πληρούμενον σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.]

304. THE CONVERSATION WITH THE DOCTORS.

S. Luke ii. 41—51.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνωστοῖς, 45 καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες αὐτόν. 46 καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ζητοῦμέν σε. 49 καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; 50 καὶ αὐτοὶ οὐκ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

305. GROWTH IN WISDOM AND STATURE.

S. Luke ii. 52.

[52 Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.]

S. John viii. 57.

[57 εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα ἔτη οὐπω ἔχεις.]

τοῦ Ζοροβάβελ
 τοῦ Σαλαθιήλ
 τοῦ Νηρεί
 28 τοῦ Μαλχεί
 τοῦ Ἀδδαί
 τοῦ Κωσάμ
 τοῦ Ἑλμαδάμ
 τοῦ Ἡρ
 29 τοῦ Ἰησοῦ
 τοῦ Ἐλίζερ
 τοῦ Ἰωρεὶμ
 τοῦ Μαθθάτ
 τοῦ Δανεί
 30 τοῦ Συμεών
 τοῦ Ἰούδα
 τοῦ Ἰωσήφ
 τοῦ Ἰωνάμ
 τοῦ Ἐλιακείμ
 31 τοῦ Μελεί
 τοῦ Μαννά
 τοῦ Ματταθά
 τοῦ Ναθάμ

 τοῦ Δαυεὶδ
 32 τοῦ Ἰεσσαί
 τοῦ Ἰωβήλ
 τοῦ Βόος
 τοῦ Σαλά
 τοῦ Ναασσών
 33 τοῦ Ἀδμαίν
 τοῦ Ἀρνεί
 τοῦ Ἑσερών
 τοῦ Φαρέσ
 τοῦ Ἰούδα
 34 τοῦ Ἰακώβ
 τοῦ Ἰσαάκ
 τοῦ Ἀβραάμ
 τοῦ Θαρά
 τοῦ Ναχώρ
 35 τοῦ Σιροῦχ
 τοῦ Ῥαγαύ
 τοῦ Φάλεκ
 τοῦ Ἑβερ
 τοῦ Σαλά
 36 τοῦ Καινάμ
 τοῦ Ἀρφαξάδ
 τοῦ Σήμ
 τοῦ Νῶε
 τοῦ Λάμεχ
 37 τοῦ Μαθουσαλά
 τοῦ Ἐνῶχ
 τοῦ Ἰάρετ
 τοῦ Μαλελεήλ
 τοῦ Καινάν
 38 τοῦ Ἐνῶς
 τοῦ Σήθ
 τοῦ Ἀδάμ
 τοῦ θεοῦ.

1 Chron. iii. 19 καὶ υἱοὶ Σαλαθιήλ· Ζοροβάβελ.....

1 Chronicles i.—iii. 5.

iii. 5 καὶ οὗτοι ἐτέχθησαν [τῷ Δαυεὶδ] ἐν Ἱερουσαλήμ· Σάμαν, Σωβάν, Ναθάν, καὶ Σαλωμών.

ii. 13 καὶ Ἰεσσαὶ ἐγέννησεν.....Δαυεὶδ

12 καὶ Ὡβήδ ἐγέννησεν τὸν Ἰεσσαί

καὶ Βόος ἐγέννησεν τὸν Ὡβήδ

11 καὶ Σαλμών ἐγέννησεν τὸν Βόος

καὶ Ναασσών ἐγέννησεν τὸν Σαλμών

10 καὶ Ἀμειναδάβ ἐγέννησεν τὸν Ναασσών.....

καὶ Ἀρρὰν ἐγέννησεν τὸν Ἀμειναδάβ

9 καὶ υἱοὶ Ἑσερών.....Ἀρέμ.

5 υἱοὶ Φαρέσ· Ἀρσών.

4 καὶ Θαμάρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες.

1 ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραήλ· Ῥουβήν.....Ἰουδά....

i. 34 υἱοὶ Ἰσαάκ· Ἰακώβ καὶ Ἡσαύ.

28 υἱοὶ δὲ Ἀβραάμ· Ἰσαάκ καὶ Ἰσμαήλ.

27 Ἀβραάμ

26 Θάρα

Ναχώρ

Σερούχ

25 Ῥαγαύ

Φάλεκ

Ἑβερ

24 Σαλά

*

17 υἱοὶ Σήμ.....Ἀρφαξάδ

4 Σήμ

Νῶε

3 Λάμεχ

Μαθουσαλά

Ἐνῶχ

2 Ἰάρετ

Μαλελεήλ

Καινάν

1 Ἐνῶς

Σήθ

Ἀδάμ.

Names which are not found in S. Matthew's genealogy (§ 169) are printed in thick type, and differences in spelling are also thus marked.

307. THE SERMON PREACHED AT NAZARETH.

S. Luke iv. 16—30.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, καὶ ἀνοίξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον 18 Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ ἔνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἀφ᾽ ἑσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστείλαι τεθραυσμένους ἐν ἀφέσει, 19 κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.^a 20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; 23 καὶ εἶπεν πρὸς αὐτοὺς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρί, θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναούμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. 24 εἶπεν δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλοὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν

ἐκαθαρίσθη, εἰ μὴ Ναυμᾶν ὁ Σύρος.^b 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

For parallels see § 39.

308. THE RAISING OF THE WIDOW'S SON AT NAIN.

S. Luke vii. 11—17.

11 Καὶ [ἐγένετο ἐν τῷ ἔξῃς] ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς. 12 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτὴν καὶ εἶπεν αὐτῇ Μὴ κλαίε. 14 καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνέκθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. [16 Ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας ἡγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.]

^a Is. lxi. 1, πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ ἔνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με [ἰάσασθαι τοὺς συν-τετριμμένους τὴν καρδίαν], κηρύξαι αἰχμαλώτοις ἀφ᾽ ἑσιν καὶ τυφλοῖς ἀνάβλεψιν * * * * καλέσαι ἐνιαυτὸν Κυρίου δεκτόν. lviii. 6, ἀποστείλε τεθραυσμένους ἐν ἀφέσει.

^b LXX. 1 Kings xvii. 1, Ζῇ Κύριος...εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός. 1 Kings xvii. 8, καὶ ἐγένετο ῥῆμα Κυρίου πρὸς Ἡλείου Ἀνάστηθι καὶ πορεύου εἰς Σάρεπτα τῆς Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναῖκί χήρᾳ τοῦ διατρέφει σε. xviii. 1, καὶ ἐγένετο μεθ' ἡμέρας πολλὰς καὶ ῥῆμα Κυρίου ἐγένετο πρὸς Ἡλείου ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ. 2 Kings v. 1—14, καὶ Ναυμᾶν ὁ ἄρχων τῆς δυνάμεως Συρίας ἦν ἀνὴρ μέγας...λελεπτωμένος...καὶ ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ ἐπτάκι κατὰ τὸ ῥῆμα Ἐλεусаῖε καὶ...ἐκαθαρίσθη. James v. 17, Ἡλείας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσήύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

^c Luke viii. 42, ix. 38.

SIXTH DIVISION

EDITORIAL NOTES,

BEING THE PERSONAL ELEMENT CONTRIBUTED BY THE WRITERS THEMSELVES,
AND NOT BY THEIR AUTHORITIES.

(The great mass of these are not collected here but scattered over the preceding pages, where they are indicated by brackets.)

- (1) The editorial notes in S. Mark.
- (2) Four out of the numerous editorial notes in S. Matthew.
- (3) Ten out of the very numerous editorial notes in S. Luke.

(1) THE EDITORIAL NOTES IN S. MARK.

309. A FULFILMENT OF SCRIPTURE.S. Mark i. 2^b.

ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδὸν σου.^a

Compare §§ 2, 110.

310. A DATE.S. Mark ii. 26^b.

ἐπὶ Ἀβιάθαρ ἀρχιερέως.

311. A PREFACE.S. Mark iv. 21^a.

καὶ ἔλεγεν αὐτοῖς ὅτι.

312. A PREFACE.S. Mark iv. 24^a.

καὶ ἔλεγεν αὐτοῖς.

313. A PREFACE.S. Mark iv. 26^a.

καὶ ἔλεγεν.

314. A SUMMARY.

S. Mark vi. 12, 13.

¹² Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοήσιν, ¹³ καὶ δαιμόνια
πολλὰ ἐξέβαλλον, καὶ ἡλείφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ
ἐθεράπευον.

315. AN HISTORICAL NOTE.S. Mark vi. 51^b, 52.

⁵¹ καὶ λίαν ἐν ἑαυτοῖς ἐξίσταντο, ⁵² οὐ γὰρ συνήκαν ἐπὶ τοῖς
ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.

316. A FOLK-LORE NOTE.

S. Mark vii. 3, 4.

³ οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυνγμῇ
νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν
τῶν πρεσβυτέρων, ⁴ καὶ ἀπ' ἀγορᾶς ἐὰν μὴ ῥαντίσωνται οὐκ
ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπ-
τισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων.

There are doubtless many more editorial notes in S. Mark, but it is not easy to detect them. His favourite word *εὐθύς* which he employs 45 times is probably often editorial.

^a LXX. Mal. iii. 1, * ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου * * * * καὶ ἐπιβλέψεται * ὁδὸν * πρὸ προσώπου σου.

317. A TRANSLATION.S. Mark vii. 11^b.

ὃ ἐστὶν Δῶρον.

318. AN IMPORTANT INDUCTION.

S. Mark vii. 19.

-καθαρίζων πάντα τὰ βρώματα.

319. AN INTRODUCTION.

S. Mark viii. 1.

Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ
ἐχόντων τί φάγωσιν....

320. A MODERNISED PHRASE.S. Mark ix. 41^b.

ὅτι Χριστοῦ ἐστέ.

321. A VERSION OF THE TENTH COMMANDMENT.S. Mark x. 19^b.

Μὴ ἀποστερήσης.

322. A TRANSLATION.S. Mark xii. 42^b.

ὃ ἐστὶν κοδράντης.

323. A PERSONAL INCIDENT.

S. Mark xiv. 51, 52.

⁵¹ Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος
σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν, ⁵² ὁ δὲ καταλιπὼν
τὴν σινδόνα γυμνὸς ἔφυγεν.

324. A PERSONAL RECOLLECTION.S. Mark xv. 21^b.

τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου.

(2) THE EDITORIAL NOTES IN S. MATTHEW.

These will be found scattered over the first, second and fourth divisions of this volume. Words or phrases in those divisions which are enclosed in brackets are usually editorial notes. Many of them are highly important and deserve close attention, but it is unnecessary to reproduce them here, except the following for which no place has been found elsewhere.

325. TO CONCLUDE THE SERMON ON THE MOUNT.S. Matthew vii. 28^a.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους.....

The rest of the verse will be found in § 8.

326. THE DESCENT FROM THE MOUNT.

S. Matthew viii. 1.

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

327. INTRODUCTION TO THE CHARGE TO THE TWELVE.S. Matthew x. 5^a.

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλλας αὐτοῖς λέγων...

328. TO CONCLUDE THE CHARGE TO THE TWELVE.

S. Matthew xi. 1.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

(3) THE EDITORIAL NOTES IN S. LUKE.

These are much more numerous and important than those in S. Matthew. They are scattered over the first five divisions of this volume. It is unnecessary to reproduce them here, except the following for which no place has been found elsewhere.

329. S. LUKE'S PREFACE.

S. Luke i. 1—4.

ἵ Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, ² καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου^β, ³ ἔδοξε ἀμοι παρηκολουθηκῶτι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ⁴ ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

330. THE DATE OF JOHN'S BAPTISM.S. Luke iii. 1, 2^a.

ἵ Ἐν ἔτει δὲ πεντεκαιδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβειληνῆς τετραρχούντος, ² ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα....

331. A QUOTATION CONTINUED.

S. Luke iii. 5, 6.

5 πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· ⁶ καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.^ε

332. POPULAR EXPECTATION RESPECTING JOHN THE BAPTIST.

S. Luke iii. 15.

Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μή ποτε αὐτὸς εἴη ὁ χριστός.....

333. JOHN THE BAPTIST'S PREACHING.

S. Luke iii. 18.

Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

^β Cf. Heb. ii. 3, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

^ε Is. xl. 4, πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθεῖαν, καὶ ἡ τραχεῖα εἰς πεδία, καὶ ὁφθήσεται ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

334. THE PEOPLE, BUT NOT THE PHARISEES, GLORIFIED GOD.

S. Luke vii. 29, 30.

29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

335. TWO INTRODUCTIONS TO DISCOURSES.S. Luke xi. 37—39^a, 45, 46^a.

37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν... 45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 ὁ δὲ εἶπεν...

336. MACHINATIONS OF THE PHARISEES.

S. Luke xi. 53—xii. 1.

53 Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ. 1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μάθητας αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις.

See § 52.

337. AN INTRODUCTION TO DISCOURSE.S. Luke xii. 41, 42^a.

41 Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ κύριος...

338. BIVOUACKING ON THE MOUNT OF OLIVES.

S. Luke xxi. 37, 38.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ὑπὸ τὸ ὄρος τὸ καλούμενον Ἐλαιῶν· 38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

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